

the Chaplain



Much Is Given — Much Is Required

By Irene Murray



Twenty Years of CAP Chaplaincy

By Clarence E. Hobgood



**The Colonial Church and the Clergy
in the Days of Revolution**

By Robert B. Lantz



Visit with Chaplain Charles I. Carpenter

By Caspar Nannes



The Wheelchair Priest

By Alfred K. Allan

**JANUARY-FEBRUARY
1970**

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**A JOURNAL FOR CHAPLAINS
SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL**

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ARTICLES

- Much Is Given—Much Is
Required IRENE MURRAY 3
- Twenty Years of CAP Chaplaincy
CLARENCE E. HOBGOOD 16
- National Air Chaplains,
Civil Air Patrol..... 19
- The Colonial Church and the
Clergy in the Days of
Revolution ROBERT B. LANTZ 22
- A Visit with Chaplain Charles I.
Carpenter CASPAR NANNES 33
- The Wheelchair Priest
ALFRED K. ALLAN 37
- Fall Meeting, General Commission
on Chaplains 42
- Graduates of Federal & State
Academies Now Serving as
Active Duty Chaplains..... 45
- Enforced Separations .ERMA PIXLEY 46
- The Thirteenth Summer
ROY A. EATON 52
- Bailey Succeeds McLaughlin 54
- Wills Succeeds Flood 55

DEPARTMENTS

- Editor's Notes.....A.R.A. 1
- Preaching Clinic..JAMES T. CLELAND 30
- News Roundup..... 56
- Books 66

Back Cover: Chaplain (CPT) Thomas T. Bunnett conducts worship service near historic Khe Sanh while resupplying the 1st Brigade, 5th Infantry Division, goes on in the background. U.S. Army Photo.

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Editor's Notes

YESTERDAY AND TOMORROW

NOW we face the unknown seventies.

There is an ambivalence in most men's attitude toward the past and the future. The Beatles gave us an appealing song, wistful for a lost love, with a line that says, "O, I believe in yesterday." At the same time, the little comic-strip character, Charlie Brown, who finds life a long series of defeats, sighs and says, "I always kinda favored tomorrow." No doubt such attitudes and preferences are conditioned by the memory of experiences in the past and by estimates of the prospects for life in the future.

Arthur Krock, the influential political writer, said not long ago in his memoirs that he viewed the new American Revolution with "a visceral fear . . . that the tenure of the United States as the first power in the world may be one of the briefest in history." Even though he was knowledgeable beyond the level of most men he speaks for a personal and a particular opinion. There are equally perceptive individuals gathered around more optimistic views of our national and human destiny.

What stance does a religious and Christian man take in the face of his own and other conflicting assessments of the human scene, yesterday and tomorrow? In biblical perspective the sum of life is not fundamentally a matter of wise and correct assessment of the times or mature responses to life's experiences, but it is a matter of accepting the pilgrimage character of life lived under God.

Malcolm Muggeridge, the British commentator, who has come to faith late in life, says, "The only ultimate disaster that can befall us . . . is to feel ourselves at home here on earth." This is a warning to secular man.

Genuinely religious men have been noticeably successful in maintaining an inner quality which they demonstrate both in their selected commitments in life and in their degree of detachment from it. They know that, as Dean Inge put it very simply, "If a man marries the spirit of his generation, he will be a widower in the next."

AMERICA'S BICENTENNIAL

ONE of the fairly predictable occurrences for the seventies will be a series of patriotic observances marking the 200th anniversary of the founding of our nation. Planning committees are at work nationally and in such centers as Boston, New York, and Philadelphia.

Since civilian clergymen and Revolutionary War chaplains played a very prominent role in the formative days of this nation, we will give some attention to this in future issues of THE CHAPLAIN.

It is not too soon to start observing the anniversary since we are reminded that exactly 200 years ago in 1770 on March 5 there occurred what we have come to recall as the Boston Massacre, one of the incendiary events which spread the flame of revolution through the colonies. (See Chaplain Lantz' essay in this issue. p. 22.)

PEACE AND JUSTICE

There are times in history when people prefer peace to justice.

—John H. Herz

God of both peace and freedom,
Lord of righteousness and justice alike,
Forgive us for being partisan about these things,
As though it were possible to gain one
At the expense of the other. *Amen*

FACING A NEW YEAR

"Today is not yesterday. We ourselves change. How can our work and thoughts, if they are always to be fittest, continue always the same? Change indeed is painful, yet ever heedful."

—Thomas Carlyle

THE "EVERYBODY-BUT-ME COMPLEX"

We have been belabored for some time now with dark references to threatening combinations of various power blocks in American life. It started with a warning about a so-called military-industrial complex. Then there were some interesting variations and additions, and now the list is absurd. Who can become disturbed about the specter of a military-industrial-scientific-university-media-labor-Congressional-FBI-CIA-and-religious complex?

—A.R.A.

The CHAPLAIN



Thousands of delegates to the U.S. Congress on Evangelism attended daily sessions in the convention hall, Minneapolis—Sept. 8-13.

Much Is Given — Much Is Required

By Irene Murray

Thousands of Protestant Evangelicals looked for new ways to bring the church together and take the ministry of Christ to those outside during the U.S. Congress on Evangelism, which was held in Minneapolis, September 8-13, 1969

MY green (press) badge sticking jauntily out of my purse, my pen poised above the first page of my notebook, I sat in the fourth row of chairs in the Solarium Room of the Curtis Hotel. Several TV cameramen

were setting up cameras beamed slightly above the green-covered table at the front of the room. I wrote: *Opening Press Conference, 9/8/69, U.S. Congress on Evangelism, Minneapolis.*



Dr. Oswald C. J. Hoffmann, Chairman, and Dr. Billy Graham, Honorary Chairman, held a press conference on Monday afternoon.

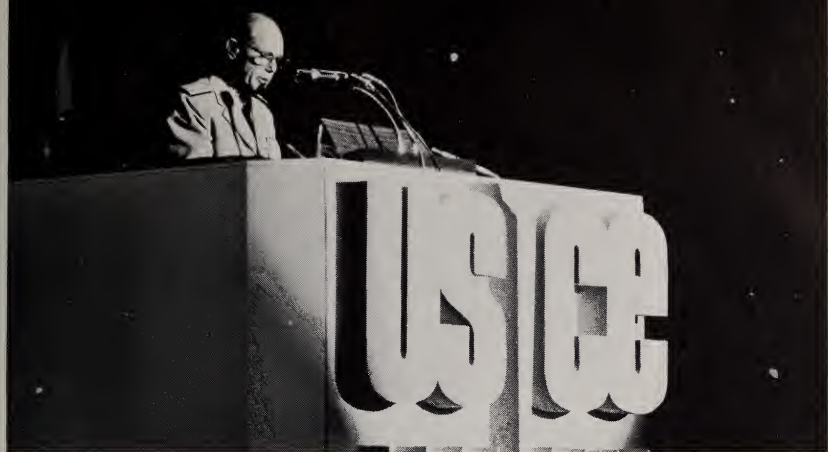
I looked about—perhaps 75-80 men, some of whom I recognized. Dave Kucharsky (*Christianity Today*), in charge of Press Relations welcomed us, outlined the ground rules briskly, and introduced Dr. Oswald C. J. Hoffman and Dr. Billy Graham, Chairman and Honorary Chairman, as they entered.

While the cameras clicked, I looked at the two men whom I had never seen this close before. Dr. Hoffmann was in clerical dress—a large man with strong features and dark, receding-from-the-temple hair. Dr. Graham was sun-tanned (he had just come from California where he had been playing golf with the President), which set off his long-in-the-back-with-neat-sideburns blond hair and blue eyes. He was dressed conservatively in a dark suit, white shirt, and

quiet necktie. He radiated an air of boyish wholesomeness.

They sketched in the background briefly. The U.S. Congress on Evangelism (USCE) was a direct outgrowth of the Berlin World Congress of 1966, which had been sponsored by *Christianity Today*. Twin City churchmen who had attended later met for prayer and consultation, and a 100-member committee was formed to invite concerned churchmen to participate. After Berlin, many individually sponsored Congresses had been held throughout the world: Australia (1967); Nigeria (1968); Singapore (1968); Kenya (1969). A Latin American Congress was scheduled November 21-30, 1969, in Bogota, Colombia. Two are scheduled for 1970: January 4-8, India; August 24-28, Canada.

Dr. Graham interpreted the purpose



RADM James W. Kelly, Chief of Naval Chaplains, reads the convening prayer on opening night of the U.S. Congress on Evangelism.

CONVENING PRAYER FOR

U.S. CONGRESS ON EVANGELISM

ALMIGHTY God, you have given to us the unspeakable gift of Jesus Christ and have placed upon us, your followers, the glad burden of being your evangelists. Grant to each of us gathered here a renewed dedication to the task of proclaiming the good news of the gospel of your Son, the Lord Jesus Christ.

May we find at this Congress new ways to communicate your unchanging truth in a changing world. May we discover and remove those things in ourselves and in our environments which impair the productive offering of the gospel. May we see again clearly the heart of our Christian task—the creating of new life through your word.

Help us to learn new ways to confront the bewildered with the fact of Christ, to give to the confused the creative word of the cross, and to reclaim the disenchanted and disillusioned by the glory of the resurrection.

Keep before our minds and in our hearts the private and social ills which cry out for the healing of your love. Make us particularly mindful of the painful fruits of war. We remember and commend to your special care those faithful servants of freedom who are prisoners of war, missing in action, wounded, or dying. May they be treated with mercy and humanity and may they bear their burdens and fears in the strength of our Savior.

Throughout the deliberations of this Congress, grant us the patience to listen, the grace to share, and the wisdom to explore. And in all things support us by the presence of Him who is the Light of the world and who overcomes every darkness. *Amen*

—RADM James W. Kelly, Chief of Naval Chaplains



Officials and participants of the Congress on opening night.

of the Congress to help evangelicals, many of whom are deeply concerned about falling membership, low seminary enrollments, and slipping finances—in fact, the future of the church. He declared that both “personal conversion and social action” are necessary and he expected that the relationship of evangelism to social action would be explored.

TV reporters were anxious to get the Chairman and Honorary Chairman’s opinion on current issues.

Q: What is your opinion of sex education in the schools?

Hoffmann: Sex is a fact of life. It’s a gift of God. It will be discussed.

Graham: Many homes are failing to give proper sex education. I am not opposed to sex education in the schools, but some of the pamphlets I have seen have gone too far. Sex is a spiritual gift, and should be taught in that context.

Q: What is your comment about Bishop Pike’s death? (Bishop Pike’s body had been found just the day before.)

Graham: Although Bishop Pike and I disagreed on most things, I thought him a most gracious man who made people think and dig for answers. We’d been friends a long time.

Q: Haven’t evangelicals been widely criticized for their lack of social action?

Graham: Yes, and it has been deserved, though evangelicals have always been strong in some forms of social work. But they do need a social burden for other people. The gospel is relevant today; it can change lives.

Hoffmann: Evangelism has a bad odor, but we are not the self-righteous snobs that some people think. We don’t want people to become like us; we want them to become like Him.

Q: What about student unrest?

Graham: Of between 6 and 7 million students on college campuses about 135,000 are hardcore radicals and about 500,000 sympathizers. Some of their complaints are justified; better ways of dialogue between administration and students should be found. The students who have not been involved are organizing and will become increasingly involved.

Q: What about the Hippies?

Graham: I've dressed in old clothes and gone down among the Hippies in Los Angeles and San Francisco. These young people are on a spiritual search for meaning in life. What they are really seeking is Christ. Meeting Christ could give them the thrill and the challenge they are seeking.

Q: Do you approve of religious services in the White House?

Graham: I've approved of the ones in which I've participated (*laughter*).

I think a minister does not have to feel restricted by preaching to the President in his home. It was President Nixon's own idea—although partially a security measure.

The Rev. Paul Fryhling, chairman of the executive committee, thanked us for coming and said that each morning there would be a position paper for the day read by an outstanding leader in his field. Adult and youth reactors would be given a few minutes for discussion from their points-of-view. In the afternoon there would be 46 workshops from "Breaking Free" to "Touching the Untouchables," led by persons who were experimenting with many types of evangelical ministry to reach persons for Christ. The Press Room would be open to help in any way with papers of speakers, press releases, and phone-recorded releases updated at least twice a day.

Some of the chaplains present during the Congress. In the middle RADM James W. Kelly, Chief of Naval Chaplains, who led the workshop, "Ministry to Men in Uniform." Second left of him, Chaplain, COL, Hans Sandroek, Chairman, Armed Forces Chaplain Board; next to him CAPT T. D. Parham, CHC, USN, Assistant for Plans, Office of Chief of Naval Chaplains.



I was happy to shake hands with Dr. Hoffmann and Dr. Graham since I know they are both very popular on military bases and have been most generous in ministering to men and women in military service.

AT seven o'clock that night I stopped by the Press Room to pick up releases, check scheduled press conferences. Then I went to the press section of the convention hall. It was a huge oval of banked red seats surrounding rows of chairs on the floor. On the large platform was a rostrum, many chairs, a piano, and a huge sign, "Much Is Given—Much Is Required," the theme of the convention.

There was a processional of the flags of the fifty states posted on the platform during the Congress, the stirring singing of the National Anthem. Rear Admiral James W. Kelly, Chief of Naval Chaplains, offered the opening prayer, which is published on page 5.

We were welcomed to Minnesota

Press representatives question three representatives of black delegates: Nelson Trout of the American Lutheran Church, Tom Skinner of Tom Skinner Crusades, and Howard Jones of the Billy Graham Assn.



Tom Skinner of Tom Skinner Crusades talked about cooperative evangelism on Tuesday night, Sept. 9.

by Governor Harold LeVander, son of a Lutheran minister. We were told there were about 4,500 registered delegates from 95 denominations, all fifty states, and twenty foreign countries. They were mostly men, mostly white—and, I suspect, mostly ministers.



Dr. Hoffmann in his keynote address said: "We are not here to fumigate the church, but to invigorate it. Christ is everything to us, and he can be everything to you . . . Our world has been playing around with the idea that people can make it without God . . . The world is in a mess of its own making. I say to you, Get with God; go with God."

There followed denominational meetings. Statistics on registrations released showed that the total number of Baptists were 810; Lutheran, 760; Presbyterian, 350; Methodist, 348; Church of the Nazarene, 190; Evangelical Covenant, 160; Evangelical Free Church, 140; The Christian and Missionary Alliance, 125; Reformed Church in America, 125. About 80 other denominations had 100 or less delegates.

YOU got up early to eat breakfast if you wanted some, because the influx of thousands of people into the area caused the lines to be long. Small groups were meeting in hotels and churches for pre-session prayers.

Tuesday morning we were welcomed to the city by the newly-elected Mayor Charles Stendvig, who said he had never expected to be anything other than a policeman, and still seemed in a state of surprise. "God made me mayor. God is my Chief."

Each morning started with Bible study. The first two days by Archbishop Marcus L. Loane of Australia on his first visit to this country; the last three days by Dr. Harold Lindsell of *Christianity Today*.

Dr. Leighton Ford of the Billy Graham Crusade presented the position paper this morning, "The Church

and Evangelism in a Day of Revolution." He said, in part: "I agree with Karl Marx. The world needs to be changed. But how? Revolution is a mark of this age. The crisis of our time is the widely-held assumption that no moral standard is really important . . . You who are under thirty are the vocal generation. Listen and learn. And speak. Tell it like it is. Make us mad if you have to. Tell us. Do it with love and humility . . . But do it."

Tuesday afternoon I attended Workshop #22, Ministry to Men in Uniform,

Thousands of workers and shoppers had the opportunity to see and hear participating evangelists during noon meetings in the Plaza of downtown Minneapolis.



where Chaplain Kelly shared his experiences with those who were interested in learning more about what may well be one of the biggest ministries of the church—young men in uniform.

TOM Skinner of Tom Skinner Crusades, former Harlem gang leader and author of *Black and Free*, challenged the predominantly white congregation. Model student, leader of young people's groups in the church in which his father was minister, he led a Harlem gang for two years. His conversion came while he was listening to a radio program and planning a "rumble." The 27-year-old young man sketched the black history in the U.S. and asked, "Where is the church in all of this? What is the role of the church in the Black Revolution? The church should produce a relationship thicker than blood.... People filled with the spirit of God should speak out against racism. You let your ministers speak out against everything else. To deny a man participation in the body of Christ is a blow from which he can never recover.... Become involved in sharing the gospel with a people crippled by their past... 25,000,000 people out there are watching to see what you will do here... I pray that we will not fail."

As he finished, Congress delegates stood to their feet and applauded the eloquent young man.

At a press conference the following morning (Wednesday), Tom Skinner, with Nelson Trout, evangelist for the American Lutheran Church, and Howard Jones of the Billy Graham Team said there were 40-50 blacks registered—or, about 1 percent of the



Mrs. Billy Graham was the featured speaker at the Women's Luncheon which 4,725 women attended.

total. Tom Skinner pleaded for help in training black leaders in white evangelical colleges and seminaries, and commended Wheaton College for their program. "Today," he said, "there are less than 100 blacks being trained in your schools." Asked about the Black Manifesto, he said: "There has to be some restitution, but the form has not yet been decided. Judgment begins in the house of God. A nation is judged by its people. Unless there is a change in the United States, we'll be judged, doomed. The

racial problem can destroy this country. The black community needs your help in training leaders."

Later that morning Dr. Paul Rees of World Vision International in "The Church and the Journey Inward" said: "Whenever you find individuals or groups undergoing one of God's springtimes, you will find they are being undergirded through disciplines that belong to the interior life... the journey inward."

Wednesday was the day of the Women's Luncheon—a bright, blue-and-gold day. Tickets had been sold out Monday night. Before noon hundreds of well-dressed women were clustered outside the doors. Eventually, 4,725 women passed through the lines, picked up their lunches, and were seated at tables running the length of the huge room. After some delay, the program began with a testimony by Miss America of 1965, Vonda Kay Van Dyke. The featured event was a talk by Mrs. Billy Graham, lovely in a yellow ensemble of Hong Kong silk and wearing a huge white orchid. She asked: "Could God take old witches like we are and make us what he wants us to be?" For the husbandless woman, she advised: "Find yourself someone you don't mind adjusting to, and adjust..." To wives: "Men are looking for love, appreciation, and encouragement. Your business is not to make your husband good, but to make him happy. Only God can make him good." And for mothers: "Children should be praised when on good behavior. Don't sacrifice your children to public opinion." Mrs. Graham's appearance was a prelude to a day-long seminar on woman's place in the religious life of the community.

February 1970



Keith Miller, author of *A Taste of New Wine*, and *A Second Look*, spoke on renewal in the church.

AN unscheduled performance Wednesday evening was by a university student, bearded and long-coated, who walked the length of the convention hall after the service had begun and found a seat in one of the front rows. About a half-hour later a disturbance was created when ushers propelled the young man toward the exit. Mr. Keith Miller, prominent Episcopal layman and author of *A Taste of New Wine*, began his talk, and stopped: "Pardon me," he said, "but we've spent hours discus-



Senator Mark O. Hatfield of Oregon said: "We will never see peace until we repent and correct injustices and fulfill needs . . ."

sing how we can take the gospel to the man in the street. And here we have ejected a man that looks more like Christ than any of us here." The young man and his girl friend later returned and stayed until the end of the service. Officials later talked to them, we were told, and Billy Graham publicly apologized to the young students the following morning.

Miller continued his talk, "Loneliness is a problem common to all. Most difficult for those committed to Christ as we're afraid others will not want our faith if we admit our human-

ness and our aloneness. Jesus was a minister who shared his true life . . . Young people today feel depersonalization acutely and are rebelling against it. When we Christians are vulnerable enough to open our lives in a natural way, people see Christ working . . ."

THURSDAY morning at the press conference Dr. Hudson T. Arm-
 ering, president of Wheaton College, discussed their program for helping blacks which had been mentioned by Tom Skinner the day before. One program is to recruit blacks from the inner city and bring them on campus during the summer for special tutoring and adjustment. Another is to bring black students on campus weekly throughout the year.

Professor Kenneth L. Chafin of Southern Baptist Seminary said that young people have many clashes: between generations, between moods, between idealism and situation ethics, between relativism and personal morality. . . . Personal and social morality between young people and adults are often inverted. Young people say: Government drafts us, school depersonalizes us. Some young people are openly rebellious; some are "inner" Hippies.

Dr. Richard Halverson of Washington, D.C., in his position paper that morning stated: "When a congregation is spiritually healthy—committed to Christ and to each other, evangelism will occur spontaneously. How do you separate the Great Commission from its mandate? He who does the will of my father will inherit the kingdom; he who does not the will of my father—to him Jesus will say, Depart from me, I never knew you."



Dr. Ralph W. Abernathy, president of the Southern Christian Leadership Conference, challenged the Congress delegates to prove their Christianity by helping poor and underprivileged people.

The black delegates read their statement to the assembled congregation that night, followed by a stirring sermon by Dr. Ford Philpot, "You Cannot Quarantine the Wind." This was followed by a dramatic Black Light presentation of "Blowin' in the Wind" in which a group of young people—The Earthrisers—participated.

At the end of the moving service the congregation sang together "The Lord's Prayer" in a feeling of oneness with Christ and each other. This was shattered by two Indian representatives who wanted to present their petition to the whole congregation before it was dismissed. This was done. Dr. Hoffmann assured the Indian representatives that we sympathized with the plight of the Indians.

THE Friday morning session was highlighted by the talk of Senator Mark O. Hatfield of Oregon. "As long as there is deprivation, suffering, alienation, self-seeking, exploitation, there

is no real peace. . . . In God's eyes, every individual is of the most infinite value . . . We will never have peace in our land until we repent from sin, correct injustices, and fulfill needs of people."

In the press conference immediately following, Senator Hatfield asked for further de-escalation of the war; legislation for a voluntary army. And he challenged the nation to take risks for peace in Vietnam.

A special afternoon session brought Dr. Ralph Abernathy to the platform to speak to the assembled delegates. He challenged them to fight the three great evils—war, racism, and poverty. He called upon President Nixon to stop the senseless war in Vietnam. He asked the United Nations to admit Red China. He asked the delegates to endorse the second chapter of the Poor People's Campaign. He said he had no sympathy for communists or atheists, but little patience for a democracy that preaches one thing and practices another.



Closing rally was held at the Metropolitan Sports Center, Bloomington, Minn. Overflow crowd heard the messages outside the Center.

Friday night was the "Turn-On" for young people under thirty with Pat Boone, Bobby Richardson, Bill Glass, and several folksinging groups. The sponsors were thrilled because more than 17,000 young people showed up and filled both the Armory and convention hall.

SATURDAY morning we had another press conference with Dr. Graham and Dr. Hoffmann. There had been between 25 and 30 chaplains in military service attending the Congress. It was asked.

Q. Dr. Graham, what in your opinion can be done to help chaplains help young people in service, particularly those being sent to Vietnam during what seems to be a phaseout period?

Graham: I take no political position on the war in Vietnam. I go to

Vietnam to bring a spiritual ministry to the men there. Some people may think since I introduced Senator Hatfield that my views are the same as his. Not so. Any attempt to minister to men there should not be construed as taking a stand either for or against our military effort there. Both the National Council of Churches and Archbishop Cooke take the same view, I feel.

Both men were pleased at the freedom felt during the Congress. Social issues had been presented and discussed. They felt that delegates would go home with a new dedication to use many new methods to present the gospel to a needy world. And the mainstream of evangelism had been exposed to social concern.

There would be further Congresses, they felt, and probably a World Congress in the not-too-distant future,

but they were not setting up any mechanism for such a ministry.

Q: What are you going to do about the suggestions of the Black Caucus, Dr. Graham?

Graham: Some items have been part of my ministry for some time. Other points are under consideration by my team.

Hoffmann: I am suspicious of any man who says he has no prejudice. My church in New York was 40 percent Negro. All members had to learn to work together, to share together.

Q: Why had not women been a part of USCE? Will they be a part of future Congresses?

Graham: My wife talked to 4,725 women on Wednesday. Thursday we had a day of programs especially for women. But as to your question—probably because no women were on the committee. (Actually, two women—Mrs. Howard Davison and Mrs. Fred Dienert—were on the National Committee, but none were on the Executive Committee or Committee of 100, according to the printed list. The only women who ever appeared on the platform were soloists, members of choirs or choruses, and Vonda Kay Van Dyke, Miss America of 1965.)

AFTER six program-packed days, I had seen and heard so much. Here was a part of the Church of Jesus Christ—not the institutional church and not the 95 denominations represented—but the very presence of Christ in the world today in white, black, brown men and women and youth. And all of them were seeking to know God better and to serve him better. They were talking, listening, discussing, sharing. But their real mission lay outside those brick walls—in the streets of the cities, the lush green countryside throughout the fifty states. And beyond the brick wall, what was the barrier?

Isn't it because people out there see us, not Christ, when they look at us? We're sinners. We've been told many times. And we have sinned most against the people closest to us—family, friends, co-workers. We should ask for forgiveness from those we have injured. And we should forgive, too. It is hard to forgive without understanding, and it is hard to understand without love. Yet can we be forgiven if we do not forgive those who have injured us?

For much was given to us—and much is required of us.

END

AN EVALUATION OF THE FIRST U.S. CONGRESS ON EVANGELISM

We believe that what has happened this week in Minneapolis has not happened before in our lifetimes. We thank God for the experience. We believe that evangelicalism in America has had a new birth of freedom: freedom from the old clichés, freedom from narrow loyalties, freedom from restricted fellowship, freedom in Christ to proclaim the Gospel in love to the family of mankind. . . .

Together we have undergone a baptism of love, and we covet it for our churches. . . . We dedicate ourselves to be his instruments . . . and respond in obedience to his command with the word of the prophet: "Here am I, send me."

—Sherwood E. Wirt, Chairman, Report Committee

Twenty Years of CAP Chaplaincy 1950-1970

By Clarence E. Hobgood

CIVIL Air Patrol chaplains are interested in young people. That is one of the great reasons why they are members of this civilian volunteer organization. Proof of their interest was the National Laboratory on Ministry to Youth, held at Maxwell Air Force Base, Alabama, location of National Headquarters of CAP.

At the Laboratory, more than 200 clergymen of all faiths from every section of the nation, plus some 100 teen-age Civil Air Patrol cadets and college students, explored the concerns and anxieties of today's youth, seeking to learn new and better techniques for bridging the communications gap between adults and youth.

These clergymen, who serve as CAP chaplains, heard former Representative Walter H. Judd of Minnesota; Dr. John H. Furbay, director of the global education program of Trans World Airlines, Inc.; Dr. Tom Haggai, noted radio commentator; Coach Ray Eliot, Associate Director of Athletics, University of Illinois, and a host of other speakers repre-

senting a variety of political and religious views, discuss the problems of modern young people and what to do about them.

And these CAP chaplains talked among themselves, seeking to solve one of the great crises facing modern man.

The Laboratory was only one of the activities of the Civil Air Patrol Chaplain Program which involves some 1,100 civilian clergymen of all the major faiths. These 1,100 represent at least 50 different denominations in the 50 states, Puerto Rico, and the District of Columbia. CAP chaplains participate in spiritual, moral, and citizenship training of CAP members both adult and youth, but especially the teen-age cadet.

CIVIL Air Patrol was organized December 1, 1941—one week before Pearl Harbor—in response to a need. At that time, our government did not have enough airplanes to protect our coastline against enemy submarines and to search for and rescue accident victims.

A group of businessmen, who were interested in aviation and who owned and flew light planes, recognized the need and decided to do something about it. They volunteered to use their equipment, as civilians, in the service of their country.

From 1941 until the Air Force and Navy had sufficient aircraft to do the job, CAP volunteers helped patrol our coastline and were even credited with sinking two enemy submarines with their tiny airplanes. Their submarine patrol activities took them up to 100 miles out to sea on missions which were daring and dangerous. Yet these men went—and accomplished the job.

Major General Lucas V. Beau, who later became National Commander of Civil Air Patrol, had lavish praise for these American citizens who helped willingly, expecting no reward. He was able to point to the example of CAP in coping with a serious morale problem in the European Theater of Operations in World War II. GIs there were angered and shocked to learn that civilians working in war industries had gone on strike.

General Beau cited the example of the CAP volunteers, mostly over-age or essentially non-military people, many 4-Fs, who went out of their way to help.

Until 1950, there was no CAP Chaplaincy although numerous clergymen of various faiths sought membership in Civil Air Patrol simply as senior members. As time passed, the "flying padres" became active along spiritual lines. Occasionally, they led denominational services, delivered morality lectures and accompanied the teenage cadets on summer encampments and cadet exchange programs.

In January, 1950, the CAP Chaplaincy was organized and in March, 1951, the first CAP Chaplain Conference was held in Washington, D. C.

At present there are 1,100 chaplains in CAP, all of whom are volunteers, receiving no compensation. In fact, when they attend conferences, such as the National Laboratory, they pay for room and board. Where possible, the Air Force, of which CAP is an auxiliary, provides military transportation to the conference. Often however, the chaplains fly by commercial airlines at their own expense.

ONE of the real concerns of the National Chaplain Committee of Civil Air Patrol is the unfilled chaplaincy slots. At present, there are 2,240 positions available for chaplains, but only half are filled. An on-going recruiting program attempts to solve this problem.

Those enrolled in Civil Air Patrol are enthusiastic about it. One chaplain expressed his views as follows:

As I see it, CAP is the only civilian organization which maintains a true interfaith program for active participants, all of whom are volunteers. It is patriotic, humanitarian, and spiritually uplifting. All these terms have been shorn of their positive qualities in our time when one has to be a super-patriot merely to salute the flag at the proper time.

I have had the opportunity of meeting many clergymen of different faiths, who, over the years, have afforded me an insight into their pattern of living, their strengths and weaknesses, their altogether human qualities.

At times, young people in the CAP cadet program mistake patriotic cere-

monies for religious services. The following incident is illustrative:

A group of cadets (who range in age from 13 to 18) were attending a simulated Search and Rescue project (SARCAP). The chaplain felt that a patriotic service would be appropriate and, therefore, led the group in singing several patriotic songs.

He then delivered a talk based on the inscription on a coin, "E Pluribus Unum" and "In God We Trust." Several additional patriotic hymns closed the service.

Immediately afterwards, two young ladies crossed themselves, and one asked the chaplain, "Does this count as a Mass?"

Moral leadership discussions are an integral part of the cadet program. Each chaplain is supplied with background material, a Moral Leadership Syllabus, which addresses itself to the real concerns of the teen-agers.

Instead of a formal lecture, the chaplain usually begins meetings with a 10-minute "thought-starter" in which he presents the topic for discussion. The group is then divided into sub-groups where individual cadet leaders explore and elaborate on the topic. Finally, the groups re-

assemble for summation and conclusion.

In the article on "Parenthood" in the Moral Leadership Syllabus, the following quotation is used:

Children learn what they live;
If a child lives with criticism, he learns to condemn;
If a child lives with hostility, he learns to fight;
If a child lives with fear, he learns to be apprehensive;
If a child lives with jealousy, he learns to feel guilty;
If a child lives with encouragement, he learns to be confident;
If a child lives with praise, he learns what justice is;
If a child lives with devotion, he learns to have faith;
If a child lives with friendliness, he learns that the world is a nice place to live in.

The Civil Air Patrol Chaplain Program attempts to instill in young people, as well as adults, the feeling that this world is potentially a friendly place in which to live, for the Almighty so blessed it:

"And God saw everything that he had made, and behold, it was very good" (Genesis 1:31). END

A BETTER WAY

I do not see how any sane man can look forward to a revolution as the cure of social ills; it seems he would know little about the history of revolutions. One has to say that no matter what the revolution accomplished, there must be a better way of doing it. Some of the things which perish with the moderates are certain basic canons of morality and human decency. Persons cease to be persons and become symbols.—Fr. John L. McKenzie, S. J.

A nation reveals itself not only by the men it produces but also by the men it honors, the men it remembers.—John F. Kennedy.

National Air Chaplains, Civil Air Patrol

To recognize the twentieth anniversary of the Civil Air Patrol Chaplaincy, we are pleased to present the gallery of National Air Chaplains who have headed the program since 1950.



Robert P. Taylor
1950-1952
Southern Baptist



Albert Schiff
1952-1956
Lutheran



Maurice R. Holt
1956-1959
Presbyterian USA



Vernon F. Kullowatz
1959-1962
Disciples of Christ



Norman McConnell
1962-1964
Evangelical Presbyterian



George M. Hickey
1964-1967
Roman Catholic



Clarence E. Hobgood
1967-
Protestant Episcopal

QUOTES

Each of us insists on being innocent at all cost, even if he has to accuse the whole human race and heaven itself . . . we rarely confide in those who are better than we . . . we confess to those who are like us and share our weaknesses.
—Albert Camus.

When you love children and dogs too much, you love them instead of adults.
—Jean-Paul Sarte.

“ . . . It is very helpful to confess one’s sins in the language in which they were committed.—Andrew Greeley quoting Everett Hughes concerning liturgy in the vernacular.

No man or woman . . . can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

Your education has been a failure—no matter how learned you are—if it has failed to open your heart.—*Royal Neighbor*.

The Colonial Church and the Clergy in the Days of Revolution

By Robert B. Lantz

THERE is no good crying about the matter. America has run off with a Presbyterian parson, and that is the end of it."¹

So spoke Horace Walpole, brother of the Prime Minister before the House of Commons. He spoke of the Rev. Dr. John Witherspoon, president of the College of New Jersey.

In New England there could not be found any Puritan clergy who did not "by preaching and by every effort in their power, promote all the measures of the Congress, however extravagant."²

The historian Thornton felt constrained to say, "to the pulpit, the Puritan Pulpit, we owe the moral force which won our Independence."³

Much has been written about the causes of the American Revolution. The impressions of most histories is that political and economical grievances formed the basis for revolt. Little has been written to bring into focus the religious factors involved,

or more particularly, the part which was played by the American clergy of the period.

Edmond Burke believed that one of the *prime* causes of the Revolution was religion. Speaking before Parliament, he said:

In America, religious beliefs were in advance of those of all other Protestants in the World. In America the people were accustomed to free and subtle debate on all religious questions and there was among them little regard for priests, councils, or creeds. Their church organizations were simple and democratic as were the Congregationalists and Baptists, or Republican, as the Presbyterians, and they were accustomed to elect and dismiss their own religious heads. In short, in America, at the end of the colonial era, there was a larger degree of religious liberty than was to be found among most of the people of the World, and possession of religious liberty naturally leads to a demand for political liberty.⁴

"To the pulpit, the Puritan pulpit, we owe the moral force which won our Independence."—Thornton

Seeds of Revolt

Americans were good Englishmen, after the 17th Century pattern. In fact, they tended to be too good as Englishmen, holding so strongly to the liberal traditions of English history that they were extremely troublesome subjects in a day of British Imperialism.

The guarantees of religious liberty in the early charters, a concession of the Crown to get America settled, planted the seeds of revolution which were to come to flower in 1776 in the Declaration of Independence. The historian Sweet says:

... one fact more than any other, which explains American religion in the period of the colonies is that the colonial churches were largely planted by religious radicals. With hardly an exception, the leaders in the establishment of the American Colonies were liberal and even radical in both their religious and political views. Political and religious radicalism naturally went hand in hand. A revolution in politics and religion was in progress at the very time when American colonization was under way. The old political faith as well as the old ecclesiastical establishments under attack from every quarter: the parliamentary party not only opposed the divine right of kings; they likewise contested the divine right of bishops. "There never was," declared Increase Mather, in 1677, "a generation that did so perfectly shake off the dust of Babylon, both as to ecclesiastical and civil constitution as the first generation of Christians that came to this land for the Gospel's sake." The Puritan colonial leaders

from the beginning had visions of a new social order, and they gloried in their escape from the bonds and restrictions of the old.⁵

Radical tendencies at home were not likely to become quiescent in a New World, freed from the restraints of long-established institutions. As a result of the privileges granted them and the neglect of the Crown to enforce even those regulations which did exist, the colonist was propelled to an independent spirit and love of freedom. That which had been dissent in the British Isles became absolute rebellion on the American shores. Neither the Church of England nor the Crown would ever again control those who had come to the new world.

Clerical Involvement in Politics

In the preaching of the period it was difficult to separate theology and politics. By 1633, in New England, the practice of giving an "Election Sermon" had been established. These sermons were delivered before the governor and assembly year by year. The election sermon was frequently considered more important than the governor's message and often printed at government expense to be distributed among the assembly members and the clergy of the towns.

In these sermons, one discovers the whole political philosophy of the American Revolution set forth many years before the start of the war. Civil government, they claimed, was

of divine origin; rulers were God's delegates, and derived their power from him, not directly, but through the people. For one hundred years before the revolution, and year after year, these sermons dealt with matters of government in depth. Repeated references to Plato, Virgil, Seneca, Locke, Milton, Sidney, and Barclay, indicate that the clergy drank deeply of political theory.

A list of some of the titles given these sermons may serve to show their color. Eliot, "Give Caesar His Due" (1738); Whitman, "The Character & Qualifications of Good Rulers" (1745); Chauncey, "Civil Magistrates Must Be Just, Ruling In The Fear of God" (1747); Welstead, "The Dignity & Duty of Civil Magistrates" (1751); Cooke, "Civil Government Is for the Good of the People" (1770); Gordon, "The Christian Duty to Resist Tyrants" (1774).

The importance of the election sermon is emphasized in the following account of the Rev. Mr. William Gordon of Roxbury, Massachusetts:

On these occasions political subjects are deemed very proper; but it is expected that they will be treated in a decent, serious and instructive manner . . . As the patriots have prevailed, the preachers of each sermon have been zealous friends of liberty; and the passages (of the Bible) most adapted to promote the spread of love of it have been selected and circulated far and wide by means of newspapers, and read with avidity and a degree of veneration on account of the preacher and his election to the service of the day . . . Thus by their labors in the pulpit, and by furnishing the printers with occasional essays, the ministers have forwarded and strengthened . . . the opposition to the exercise of that Par-

liamentary claim of right to bind the colonies in all cases whatever.⁶

Just as the political theories of Locke tended to develop an independent thought in the colonist, so also did the theology of Calvin. Perhaps the case is stated too strongly in the following statement by German historian Von Ranke, but the close identity of the two will be clearly seen. "John Calvin was the virtual founder of America. There is an undeniable connection between Calvinistic doctrine and constitutional government."⁷ Bancroft said, "He who will not respect the memory of John Calvin, knows nothing of American liberty."

As had been stated, the revolution was identified more closely with Presbyterianism by the British, than with Congregationalism. Sweet says, "To an even greater extent than did the New England clergy the Presbyterian ministers preached the principles of the Revolution, which rendered them particularly obnoxious to the British."⁸

John Adams, on attending the Third Presbyterian Church in Philadelphia, commented that the sermons of Rev. George Duffield were the most like the New England clergy that he had ever heard. Everywhere the Presbyterian clergy were to be found, in the South, in the Uplands, in the Middle Colonies, on the frontier, they were actively spreading anti-monarchical doctrines.

Baptists were active in the preaching of political and religious liberty as might well be expected. From Roger Williams to Isaac Backus, bitter struggle had been a part of their religion as they continually had to strive for no interference of state

One of the most effective areas of preaching was at the muster of militia or at a time of recruiting . . .

with the principles of religion, and equality for all communions before the law.

The duty of resisting the evil actions of secular authority was also central in Quaker and Mennonite doctrine. They taught, preached, and worked for the limiting of such authority.

A Religious-Political Issue

For many years the Society for the Propagation of the Gospel, a missionary movement of the Church of England, had urged the creation of an American Bishopric, feeling that the work in America was hampered and weakened by the lack of a bishop, since careful ecclesiastical supervision was impossible, and ordination was only to be had by voyaging the Atlantic to England.

Now this matter, in and of itself, seemed somewhat natural and harmless, for if the Church of England were to continue in the colonies, obviously she needed a shepherd for the flock, and an administrative head for its ecclesiastical government. But, when it is remembered that there was a close historic connection in English tradition between the bishop and the Crown, and further, that bishops of the Established Church were appointed by the Crown, it can easily be seen that the fears of the colonists of such an appointment were not without cause. A royal representative in the American colonies represented an imminent danger to the dissenters.

For some, the sight of lawn sleeves (Bishops' Robes) "would have been

more terrible than the sight of 10,000 Mohawks."⁹ And Lord Chatham, in a letter to the King, stated: "Divided as they are into a thousand forms of policy and religion, there is one point in which they all agree: they equally detest the pageantry of a king, and the supercilious hypocrisy of a bishop."¹⁰

This common cause united the Congregationalists and Presbyterians in a series of conventions from 1766-1775, the main purpose of which was to resist the demand for a colonial bishop.

Preaching During the Revolutionary War

At the opening of hostilities, the Provincial Congress of Massachusetts asked the clergy to advise the people to support and obey the Continental Congress, and "to make the question of rights of the colonies and oppressive conduct of the mother country a topic of the pulpit." While it seems that this need hardly have been done, it again shows the close alignment between the political and religious grievances, and testifies to the colonial appraisal of the clergy's influence.

One of the Tory leaders of the day estimated that out of the five-hundred and fifty New England parsons, only about twelve could be found who declined rebellious talk, and that elsewhere the number was even smaller. Everywhere the clergy insinuated politics into their sermons and prayers.

Nicholas Cresswell, an Englishman visiting America in 1776, wrote:

...The Presbyterian Clergy are particularly active in supporting the measures of Congress from the Rostrum, gaining proselytes, persecuting the unbelievers, preaching up the righteousness of their cause and persuading the unthinking populace of the infallibility of success. Some assert that the Lord will send his angels to assist the injured Americans. They gain great numbers of converts and I am convinced if they establish their independence that Presbyterian will be the established religion on this continent.¹¹

One of the most effective areas of preaching was at the muster of the militia or at a time of recruiting. It was customary to have the pastor address the group. "On numerous occasions a fiery minister of the Gospel won more recruits and filled more empty regiments than could the men of war."¹²

In the election sermon of Rev. Samuel West in 1776, the test was taken from Jeremiah 48:10. "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." The sermon was ablaze with denunciation of those who refused to aid their country in their righteous cause. "The sermon rang like a trumpet-call through the Colony, strengthening wavering hearts, and giving renewed boldness and fervor to the clergy everywhere."¹³

Those who were sympathetic to the British or passive in their resistance were soon forced either to retire to British protection or to leave off with their preaching. In 1777, a town meeting in Braintree, Massachusetts, found the rector of the church to be "inimical to the popular cause,"¹⁴ and his church was closed by the town council.

The Rev. John Cleaveland of Ipswich, Massachusetts, is said to have preached his whole parish into the army and then gone himself, while a Rev. Harris of the Presbyterian Church in South Carolina preached with a musket in the pulpit and a powder horn around his neck.

Chaplaincy

The appointment of clergymen to official positions in the army and navy, under the designation of chaplains was a long standing order among Christian nations. In the Indian Wars, and the French and Indian War, many of the colonial clergy had served. Thus, it was natural to expect to find them soon among the ranks of the Continental Army. When Washington assumed command at Cambridge, he found chaplains in most all regiments, representing various colonies and denominations. Some of these had received regular appointment by the Provincial Congress, others served as volunteers without pay.

On the last of December, 1775, Washington wrote to the Continental Congress as follows:

I have long had it in mind to mention it to Congress, that frequent applications have been made to me respecting the chaplains' pay, which is too small to encourage men of abilities. Some of them who have left their flocks are obligated to pay the parson acting for them more than they receive.¹⁵

The Rev. George Duffield, who served with Washington at the Battle of Long Island, returned to preach to his Philadelphia Presbyterian congregation, and upon finding men in the house, rebuked them, stating that "there would be one less tomorrow,

To bear arms was as honorable and oftentimes felt to be as necessary as to bear the message of Holy Writ

and no lecture on Wednesday evening," and returned to the army.¹⁶

One minister, the Rev. Abiel Leonard of Woodstock, Connecticut, was one of the most influential of the chaplains, "In March, 1776, Washington and Putnam wrote to his congregation and asked them to give him up to the army, because his influence was so great and so valuable."¹⁷

While chaplains who are taken prisoner have, down through the ages, been treated with at least some consideration and respect, it was not so with many of these men. The great hostility of the British toward the American ministers often resulted in the most severe abuses to those who were so misfortunate as to fall into their hands.

Combatant Clergy

It is not too surprising to find clergymen in the ranks as privates and combat officers. This was a "holy war," and regardless of our present day abhorrence at the idea, these men served whether with musket or Bible, out of a sure sense of spiritual conviction. Even those who had hoped that conciliation might be possible, were stirred when the blood began to spill.

The brutal outrage at Lexington transformed this peaceful scholar and meek divine into the fiery intrepid soldier, and seizing his musket put himself at the head of a part, and led them forward to attack. The gentle voice that had so long spoken only peace suddenly rang like that of a prophet of old. A

body of British soldiers advancing along the road, he poured into them such a destructive volley that the whole were slain or taken prisoners. He was a man of peace and conciliation, but the first citizen's blood that crimsoned the green sward made a clean sweep of all his arguments and objections, and he entered with his whole soul into the conflict.¹⁸

These words were spoken of Rev. Payson of Chelsea, who in days prior was suspect of his brother clerics for his preaching.

To bear arms was as honorable and oftentimes felt to be as necessary as to bear the message of Holy Writ. When a town was threatened, men would assemble at the church and march from there often led by the minister to make a defense. Rev. Thomas Allen of Pittsfield took down his musket on Saturday, marched to the Battle of Bennington, silenced a Hessian sharpshooter, and was back on duty in his pulpit on Sunday.

Several instances of clerical participation in combat can be cited:

Before daylight on the morning of April 30, 1775, Stephen Farrar, of New Ipswich, New Hampshire, left with ninety-seven of his parishioners. Joseph Willard, of Beverly, marched with two companies from his town, raised in no small part by his exertion . . . David Grosvenor, of Grafton, left his pulpit and; musket in hand, joined the minute men who marched to Cambridge . . . Benjamin Balch of Danvers, Lieutenant of the third alarm-list in his town, was present at Lexington and later, as chaplain in army and

navy, won the title of "the fighting parson." Jonathan French of Andover, Massachusetts, left his pulpit on the Sabbath morning, when the news of Bunker Hill arrived, and with surgical case in one hand and musket in the other started for Boston . . . Rev. Samuel Eels, of Bradford, Connecticut . . . when news arrived in 1777 that Washington needed help, he read the notice from the pulpit, stopped the service, adjourned to the green in front of the meeting house, where a company was at once formed and the Rev. Mr. Eels made its captain.¹⁹

From all over the colonies the story was the same. Thomas Read, D. D., of Pennsylvania, marched to defend Philadelphia; William Graham of Harrisburg, shaming his parish to enlistment by his own act; John Steele of Cumberland, Pennsylvania, captain and leader of nine-hundred men; Azel Roe, exposing himself to enemy fire in order to make the militia of his parish fight; Dr. Armstrong, of Maryland, serving in the ranks; John Martin praying at Bunker Hill, then seizing a musket to fight gallantly to the end of the battle.

John Peter Muhlenburg, a Lutheran minister of Virginia, organized a regiment and became its colonel. In a stirring farewell sermon, he told them of his resolve to fight on the battlefield and removing the vestments of his office, stood before his congregation in full regimental dress. Walking out of the church he summoned the drum to beat for recruits. The congregation

rose, and almost to a man formed around their former pastor. The order to march was soon sounded and the regiment presented itself at the Battle of Charleston. Elevated to Brigadier General, he fought in several of the major campaigns of the war.

Multiplied other examples could be given. A more detailed study may be found in Headley's *Chaplains and Clergy of the Revolution*.

Other Efforts During the War

The clergy support of the war can also be seen in the voluminous writings. Pamphlets by lawyers and clergy poured off the presses and received wide distribution both here and abroad. Letters from Congregationalists and Presbyterians, sending out the alarm were everywhere found. Perhaps the most effective of these writers were the Rev. John Wise of Ipswich, Mass., and the Rev. John Witherspoon of Princeton, N. J.

The clergy served also in medical capacities, as prison chaplains, and even as laborers in war materials production.

Not a few of the ministers gave their small salaries to help the cause, or sold estates, libraries, and homes to pour their support to the cause.

It can be well imagined that, had the Revolution failed, the American clergy would have suffered more greatly than any one class, for their precipitous activities in bringing it about and sustaining it.

FOOTNOTES

1. Slosser, Gaus J. (Ed) *They Seek A Country* N.Y.: MacMillan Co. p. 155.
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3. *Ibid*, p. xxxviii.

4. Flagg, Herbert W. Unpublished Master Dissertation, Boston: Gordon Divinity School, 1934, p. 35.
5. Sweet, W. W. *Religion in Colonial America* N.Y.: Chas Scribners Sons, 1943, p. 2.
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8. Sweet, W. W. *Religion In the Development of American Culture* N.Y.: Chas. Scribners Sons, 1952, p. 9.
9. Miller, John C. *Origins of American Revolution* Boston: Little, Brown & Co. 1943, p. 189.
10. Thornton, p. xxix-xxx.
11. *The Journal of Nicholas Cresswell* London: 1925, p. 125.
12. Baldwin, Alice V. *The New England Clergy & American Revolution* Duke University Press, 1930, p. 126.
13. Headley, J. T. *Chaplain & Clergy of the Revolution* N.Y.: Chas Scribners Sons, 1864, p. 47.
14. Adams, Chas. F. *Three Episodes of Massachusetts History, Vol. II* Boston: Houghton-Mifflin Co. 1903, p. 853.
15. Headley, p. 62.
16. Sweet, *Religion in Colonial America*, p. 180.
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18. Headley, p. 60.
19. Baldwin, p. 162-164.

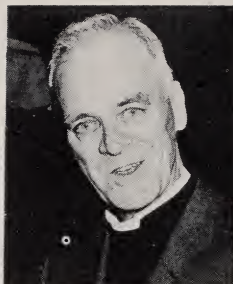
AT YOUR SERVICE

Washington Cathedral Association has set up a hostel and program center in Hearst Hall for youth and tour groups wishing to visit Cathedral programs and other activities in the capital area. Up to 68 overnight guests can be accommodated in single and double rooms on the two residence floors at \$4.50 per person per night. Breakfast and dinner arrangements for parties of twenty-five or more may be made with the center office. Full information is available from Program Manager, WCA Center, Washington, D. C. 20016.

The General Theological Library, 14 Beacon St., Boston, Mass. 02108, was established in 1860, to make books available to all who are interested in spreading the "good news" of a God of love. In the library there are more than 30,000 volumes waiting to be used by the clergy and laymen of all faiths as well as chaplains and doctors in hospitals and prisons, social workers, and chaplains in the armed forces. The *Bulletin* of the GTL, issued quarterly, tells of books added from time to time and is available on a subscription basis. Write to GTL for sample copy.

Preaching Clinic

By James T. Cleland



Two Lost Boys

HAVE you ever turned over in your mind the thought that the time-honored titles given the parables of Jesus do not always accurately indicate the content? The Parable of the Sower is really The Parable of the Soils, four different kinds. The five girls who made the wedding were sensible or shrewd (*phronimos*) rather than wise (*sophos*). What caused me to think of this? I was working on one of six sermons to be preached soon: a series based on the parables. Studying The Prodigal Son (Luke 15:11-32) I realized that this is a story of two *lost* boys, and the ordinary reader, because of the accustomed title, is seldom aware that the elder brother was lost, too. This is how I am going to develop the sermon.

The introduction will be the lines of the above paragraph. The congregation is expecting six parabolic-based meditations, so I don't have to start off with any contemporary-situation introduction to gain attention.

Point I will be a sketch of each brother—picturesque exegesis. A Jewish boy had come of age—around eighteen—to receive his inheritance, and had left home with his father's consent. He cleared out to a “far country,” over the border and away. There “he squandered his wealth in the wildest extravagance” (Phillips). Dean Gordon of Princeton University suggests “fast women, slow horses” and the like. But he was reckless, or unlucky, or stupid, and ended up as a swineherd, which is quite a how-do-you-do for a Jew.

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N. C.

So he decided to go home, not as a son but as a hired hand on the ancestral farm. He would not ask for reinstatement, just for a job. But his father saw him coming back, ran to meet him, gave him shoes (hired hands went barefoot), and sponsored a Palestinian shindig, the noise of which carried quite a bit.

The elder son turns up in the story at this point. He heard music and dancing, which is not quite the same as community singing and folk games. This was a party. When he was informed by a servant that his young brother was back and that his father was hosting this social gathering, the big brother refused to go in. So his father came out, and there was a set-to, with bitterness on one side, and charity on the other. But we are never told that the stay-at-home went in. The story leaves him outside. The closing words are that his brother "was lost, and is found."

PPOINT II will try to answer the questions: What was the flaw, the imperfection, the wrongness in each boy, and which was "naughtier" (in the archaic sense)? It was Ted Ferris of Boston who, at a retreat in Berchtesgaden, pointed out *the* wrongness in the prodigal. It wasn't drinking, a status symbol; nor swearing, the aesthetic sign of a poverty-stricken vocabulary; nor women, understandable if not commendable. *The* spiritual imperfection was that he never wrote home. He cut himself off from his roots, his heritage, his father. He deliberately broke contact with what had sustained him. Fortunately, he recognized it, and headed back, conscious that his behavior had been a sin against God as well as an insult

to his father.

Now, what about the big boy? He was a paragon of righteousness, a steady lad, a first-class citizen, with a clean moral record, the good guy who stayed at home and did his job. He had heard about his brother's behavior in a foreign land and he wasn't enthusiastic about him or his companions. Nor was he any more overjoyed about his father's behavior: a kiss, a ring, a robe, shoes, and prime veal for dinner followed by a ball. His father was obviously a biased respecter of persons, lacking in critical faculty. Thus the elder son revealed himself as a self-righteous prig, a good man in the worst sense of the word. But why? What is at the heart of his "unco guidness," and what is the flaw in it? He never really knew that he was *at home*, as a son and as a brother. He behaved like a hired man. He didn't even know that he owned the place (v. 31). What a pitiable thing it is to be an acknowledged son and to be unaware of it. The prodigal came back home; the stay-at-home didn't know where he was staying.

Which of the two boys was more lost? Need I say?

PPOINT III will ask how we react to such exposition. Some of the congregation are going to damn the prodigal and champion his brother. I recall an elder brother, a schoolmaster in a New England prep school, pleading with me to preach a sermon, *not in defense* of his prototype, but *in praise* of him. Such a person ought to notice that Jesus did not hold up the elder son as a model of righteousness. He had all the earmarks of a Pharisee, and the first verses of Luke 15 tell us that Jesus spoke this parable be-

cause of the Pharisees and their ecclesiastical lawyers.

Now there are going to be some who will champion the prodigal, not primarily because they approve of his shenanigans, but because they cannot stand the self-righteous stuffiness of the other lad. He is the kind of fellow who makes righteousness something to be avoided. He is a persistent pain in the neck of the body of Christ. So they stupidly over-excuse the younger boy who, at best, was something of an ass.

What did Jesus think of them? We can probably find his evaluation in the words and actions of the father. He ran to meet the prodigal; he went out to talk things over with the homebody. He accepted the ne'er-do-well as a son, and not as a servant; he called the loveless one "son": "My boy, you are always with me, and everything I have is yours" (NEB). He treated both boys as his children. How should we treat sinners: repentant prodigals and protestant Pharisees?

The conclusion will raise for the congregation's speculation an unanswerable question. What happened next? Rudyard Kipling in his poem "The Prodigal Son" says that the returned exile went back to the pigs:

So back I go to my job again,
Not so easy to rob again,
Or quite so ready to sob again
On any neck that's around.
I'm leaving, Pater, Good-bye to you!
God bless you, Mater! I'll write to you ...
I wouldn't be impolite to you,
But, Brother, you *are* a hound.

And you know what a hound is in ex-presidential, twentieth century language (four words). Yet, some prodigals become saints.

And there is one elder brother who became a saint: Saul, who was also called Paul. *There* was a Pharisee of the Pharisees, an elder brother of the elder brothers. Then he met Jesus on an interstate highway, and spent the rest of his life in the service of prodigal sons and their stuffy elder brothers. Maybe this is the exciting and recurring miracle caused by The Parable of the *Two Lost Boys*. END

AT YOUR SERVICE

A prayer card for meal tables containing three prayers of "Thanksgiving Before Meals"—Catholic, Jewish, and Protestant—has been developed by the General Commission on Chaplains. These are available at \$3.00 per hundred. Write for a supply to THE LINK, 122 Maryland Ave., N. E., Washington, D. C. 20002.

A reprint of the popular article, "When To See Your Chaplain" by Clarence E. Drumheller appearing in the October 1968 LINK is now available. Priced at \$8.00 per hundred to cover cost of printing. Write to THE LINK, 122 Maryland Ave., N. E. Washington, D. C. 20002, for a supply.

"Report on Alcohol" is a scientific quarterly concerned with the effects of alcohol consumption published by the American Business Men's Research Foundation, Elmhurst, Ill. 60126. Subscription price: \$2.00 per year.

"Youth Report," a confidential letter to communications, business and educational executives engaged in dealing with youth, is available at \$18.00 per year. Write to Grafton Publications, 331 Madison Ave., New York, N. Y. 10017.

A Visit With Charles I. Carpenter

By Caspar Nannes



Chaplain, MG,
Charles I. Carpenter, USAF
United States Air Force

THE Air Force chaplain was comfortably seated in old Griffith Stadium watching the Washington Senators play when the call came over the loud-speaker system for him to report to the ball park office.

Somewhat annoyed, Charles I. Carpenter told his companion he would be back in a few minutes. At the ball park office he received the message to phone his wife, which he promptly did. She was up in arms, berating him for not advising the of-

fice where he was. Finally, she told Carpenter he was to phone Lieutenant General Richard Nugent, then Chief of Personnel for the Air Force, immediately. He did. Nugent said, "I guess you know what it is all about." Carpenter replied no, he did not.

"Well, the President nominated you today for Air Force Chief of Chaplains with the rank of Major General," Nugent explained.

Carpenter then called his wife, who

Fourth in a series of visits with former Chiefs of Chaplains by Caspar Nannes

took up where she had left off. Eventually, he was able to get a word in and told her the news. There was a moment of silence, then a small voice said, "Congratulations. Enjoy the ball game," and the click indicated she had hung up the phone.

Upon the chaplain's return to the stands his friend, Clarence Ostagen, turned to him and said, "Well, General how does it feel?" Ostagen, then administrative assistant to the Secretary of the Air Force, knew about the promotion but could not say anything until Carpenter had been officially notified.

The Wilmington, Delaware native, an ordained Methodist minister, came into the armed services in 1936 as a chaplain in the regular Army. A graduate of Bucknell University, 1927, he received his theological training at Drew Theological Seminary, obtaining his degree in 1931. Pastors in Pennsylvania, Delaware, and Maryland followed, with Carpenter's decision to become a chaplain in the armed forces being triggered by an incident at a church he was then serving.

As a young man the future Major General played professional baseball to help pay his way through college and seminary. It was while playing soft ball in the gym at Drew Seminary that he threw his arm out, a career-ending accident for a pitcher. But his interest in the game continued, and still continues, and when he found his church was in a town where a professional team was based he invited

the Protestant members of the club to attend Sunday school. Some church members, who regarded playing baseball on the Sabbath as anti-Christian, objected at allowing men who played ball on a Sunday afternoon to go to Sunday school in the morning.

Carpenter's reaction was swift. He noticed in an old *Christian Advocate* that there were openings in the Army for Methodist chaplains. He sent a letter to the Army and then spoke to his Bishop and District Superintendent. Eventually he was accepted and received orders to report to Fort H. G. Wright in New York. But nobody seemed to know where Fort Wright was. He called the telephone company, whose operator finally located the fort and its adjutant. The latter told Carpenter, "I never heard of you; I do not have any orders on you, but if you have a set of orders, you better get here quick."

FORT Wright proved to be on a small island in Long Island Sound. To get there you had to go to New London and then take a ferry. Having done this, Carpenter found he had been appointed to the Coast Artillery. Six years later, after other assignments, the Methodist preacher was ordered to Washington to establish the chaplaincy work within the Army Air Force, which was created as an autonomous structure within the Army in 1941. The United States Air Force was established September 18, 1947, and Carpenter became its first Chief of Chaplains a year later.

His years as an armed forces chaplain were memorable ones. One thing he rates highly is that the job gives "ecumenicity without anyone losing his own religious allegiance. It is more than tolerance. It is that I can understand you and you can understand me, and yet each keeps his own faith firmly. The spirit of cooperation without sacrifice of principles is the amazing thing in the military service."

A somewhat humorous example of this cooperation occurred when Carpenter was base chaplain at Langley Field and had been ordered to bed upon feeling ill. An order in the Army is an order, and must be obeyed. But he was upset because he had a funeral service to perform for a baby at 2 P.M., and had been unable to get a Protestant minister to take his place. As Carpenter lay in bed the Catholic chaplain came in. The former remarked he would have to break orders and conduct the funeral, and accept the consequences if caught.

The Catholic chaplain asked, "Do you have a ritual for a funeral service?"

Carpenter tossed him the book, and the Catholic chaplain said, "Just forget about the funeral," and walked out with it. About 4 P.M. he returned, threw the book on Carpenter's bed and said, "Don't worry. I buried your baby Protestant."

Two incidents, among a score, stand out during Carpenter's years as an Air Force Chief of Chaplains. One day a man snatched the purse of a girl secretary in his office, and in response to her cries he pursued the thief, who ran into a nearby drugstore. A real Mack Sennett comedy chase ensued, with the pursued scattering things all over the store and his pursuers, who now included a young

major and a policeman, following. The man disappeared into the cellar, where he was finally caught. The Huntley-Brinkley television show used the incident that night for its sign-off story. The next day Carpenter received a telegram from Father T. M. Hesburgh, president of Notre Dame. It said, "I heard the report on the Huntley-Brinkley show and hereby offer you a four-year scholarship for track at Notre Dame."

THE other was more poignant. Shortly after the war Carpenter was on a B-17 going from Okinawa to Tokyo when the pilot came back and told him a C-346 from Guam to Okinawa had lost an engine and was fighting to maintain altitude. The pilot of the C-346 had fifteen passengers and was flying at 5,000 feet. Carpenter told the pilot by radio, "We will come back and escort you to Okinawa."

"No," the pilot answered, "I have reported to Air Sea Rescue and they will come with a ship to escort me in. I think I can maintain flight into Okinawa."

Carpenter then said, "Is there anything I can do?"

"Yes," the pilot replied, "you can pray for us."

Carpenter said a prayer over the air, and ended by telling the pilot, "If you need help, yell, and we will come back to you."

His plane did not reach Tokyo until 4 A.M., and Carpenter, exhausted, flopped into bed. The next morning he got up and was met by a solid phalanx of newspapermen who asked "What about the ship you prayed in last night?"

About two years later he went to

the finance office of the Pentagon to cash a check. The young lieutenant behind the cage looked at the signature and asked, "You are General Carpenter of the Air Force Chaplains?" After the chaplain admitted his identity the lieutenant said, "Do you remember about two years ago when a C-346 was having trouble going from Guam to Okinawa?"

"Yes, I remember that well," Carpenter answered. "Where do you fit into the picture?"

"I was the co-pilot on that plane," the lieutenant said.

"What happened to the pilot?"

"He was a Negro. You remember when we had to evacuate some children from orphanages during the Korean War. During that evacuation he was shot down and lost his life."

Carpenter left his post as Air Force Chief of Chaplains in 1958 to become Protestant cadet chaplain of the Air Force Academy at Colorado Springs, Colorado. When he first headed the Air Force Chaplaincy it had 425 chaplains. They numbered 1,025 at the time he left.

In 1960 Carpenter retired from the armed services and resumed his career as a Methodist pastor, returning to the Wilmington Conference where he had served before entering the chaplaincy. He retired for the second time last year after holding a pastorate at

the Methodist church in Milford, Delaware.

"Under present conditions, I believe every young minister should have a tour of duty in the armed services," he declared recently. "Our young men will be serving in the armed forces and it will do young ministers good to know what they are up against."

Carpenter further asserted that on his return to the civilian ministry he received numerous calls from other ministers asking his advice on how to handle their young people. The former Chief of Air Force Chaplains explained he found "being with the men gave you things in common and many times you could wield an influence upon them you could not otherwise achieve."

His future interest is still another area. During the 1950's Carpenter delivered a Fourth of July speech at Ocean Grove, New Jersey. He was invited back the following year, and at that time was asked to serve on Ocean Grove's Board of Trustees. In 1963 he was elected president of Ocean Grove, an administrative post he still holds. Although his position provides him with a furnished residence at the New Jersey resort town, Carpenter and Mrs. Carpenter still keep their home in Milford and divide their time between the two places. END

AT YOUR SERVICE

TIDINGS, publishers of contemporary materials for Christian evangelism, 1908 Grand Ave., Nashville, Tenn. 37203, is marketing tracts dealing with counseling situations. They have produced 10 helpful tracts. A packet of 200 tracts (20 of each subject) plus a carrying case sells for \$6.50. A chaplain's name may be imprinted on the case for an additional 50 cents. Minimum reorders of tracts are available in quantities of 100, but may be ordered in multiples of 20 of any of the titles.

The Wheelchair Priest

By Alfred K. Allan



Father Foley,
"The Wheelchair Priest"

EARLY in 1956 Raymond Del Tufo, Jr. was a bright young man very much on his way up. At the age of 36, he was a United States Attorney, one of the youngest men to receive this high governmental appointment. But then tragedy struck! He was felled by multiple sclerosis and it seemed that a once brilliant law career was now abruptly ended.

"It took me a while to get over the initial shock of not being able to walk normally again," he recalled recently. "But I made up my mind that I wasn't going to let this disability, as serious as it was, beat me."

He was hospitalized at the East

Orange Veterans Administration Hospital, a modern complex of buildings set in a sprawling, tree-shaded area of new Jersey. Here he would courageously undergo several months of intensive medical care and therapy that would finally enable him to get around in a wheel chair with relative ease. But now he was confronted with another serious problem.

As he explains it, "Of necessity, the hospital's staff had taken me under their protective wing but now I was finding it all but impossible to break this tie. I didn't have enough confidence in myself to leave the hospital and return to a productive life again.

A part-time Catholic chaplain at the East Orange Veterans Hospital relates to others

though I was physically capable of doing this.”

About this time he began hearing from several of the other patients about a remarkable man, Father James Foley, former Navy chaplain and part-time Catholic chaplain at the hospital. “If anybody can help you with your problem, Father can,” the men told him.

So one afternoon he wheeled himself along the sixth floor corridor of the hospital and entered the chaplain’s office. Father Foley, a graying, bespectacled, gentle-faced priest, was seated by his desk. He extended his visitor a warm greeting and it was then that Raymond first noticed that Father was also in a wheel chair!

“I was surprised at first of course, but once we started to talk I soon forgot that Father was also in a wheel chair,” Raymond remembers. “Father has a calm, encouraging manner that soon puts you at your ease. When I learned that he too was a victim of MS but that, despite his own disability, he was leading an active, useful life both here at the hospital and on the outside my own spirits soared. We had many informal chats after that first meeting and became very close friends. He told me: ‘If you are to overcome your problem, you must overcome it yourself’ and this sound, practical approach to my problem made me fully aware that I did have God-given resources to return to a useful life again if I would but apply them.”

These visits took place not only at the hospital but also at Father’s home,

a comfortable dwelling built especially for him near the hospital and fully equipped for wheel chair living. (Father also drives his own specially-equipped car).

One evening when Raymond was there Father also had another visitor — pretty, dark-haired Elizabeth Burke. An airline stewardess, Elizabeth also devoted a good deal of her spare time to working at the hospital as a volunteer and it was in this way that she became well-acquainted with Father Foley. She had dropped in to say hello to Father but her attention was soon almost entirely devoted to Raymond, and his to her. Both young people, as they say, “hit it off” right away.

“In the weeks that followed they saw each other constantly,” Father recalls. “A deep, abiding love developed between them. Elizabeth gave Raymond sympathy and understanding, but never pity, which was just the way Raymond wanted it.”

At noon, on a pleasantly warm April day in 1959, Raymond and Elizabeth entered the Sacred Heart Cathedral in Newark, New Jersey, there to be joined in marriage by Father Foley. Both the groom and the officiating priest were seated in their wheel chairs throughout the ceremony. Today Raymond Del Tufo is a New Jersey District Judge, very much back in the mainstream of his community, though he is still confined to a wheelchair.

FOR the past fifteen years Father James Foley, affectionately known



Father Foley is seen here listening attentively and counseling with a VA Hospital patient who sought his help.

as "The Wheelchair Priest," has been quietly and anonymously working miracles of faith like this one for the patients at the East Orange V. A. Hospital.

Ordained in 1936, his first assignment was as assistant to the pastor of St. Aloysius Church in Caldwell, New Jersey. In 1943, with America embroiled in war, he enlisted in the Navy as a chaplain. He would accompany the Marines on a number of their fiercest campaigns in the South and

Central Pacific.

Discharged in 1946, he was assigned to St. Rose of Lima Church in Newark as assistant pastor. He continued in this work for several years but then one day in 1952, while in the midst of conducting Mass, he suddenly began to feel a terrible numbness in the lower part of his body. He grew progressively weaker and in a short time both his legs were completely paralyzed.

The condition was diagnosed as

multiple sclerosis, the result of a virus infection he had incurred while in the service. He was sent to the East Orange hospital for care and therapy.

"Slowly I came to realize that I would never walk again," Father recalls. "But even harder for me to take at first than the disease itself was the fear that now I would be unable to offer Mass and perform other priestly duties. This I was determined not to let happen if I could possibly help it. Somehow I must find a way to continue my priestly duties, I said to myself. My faith in Almighty God sustained me during those first crucial months."

He received the best of medical care and therapy and one year later Father Foley, his face set in a look of iron-willed determination, wheeled himself into the hospital's softly-lighted chapel and, from his wheelchair, conducted Mass for a group of patients, the first time he had done so since he had been felled by MS. As the solemn ceremony drew to a close, Father smiled pridefully. He had licked his disability!

His faith-inspired recovery gave the medical staff an idea which they immediately broached to him: "Would you like to serve here as an assistant to our regular Catholic Chaplain?" they suggested. "Your own conquest of your disability will provide a shining example to the disabled men here."

"I'll be happy to do it," Father agreed. Thus, after receiving the permission of his superiors, Father Foley began his unique ministry to those, like himself, who had been chosen by God to bear a special cross.

He is usually at the hospital two and a-half days each week, sometimes more when there is an emer-

gency need for him. His duties range from conducting Mass in the morning and administering the Sacraments to counseling and speaking to any patients, both Catholic and non-Catholic, as well as any members of their families who wish to speak to him. "It's amazing, but there are very few subjects Father isn't well-versed on," says one of the patients. "I can talk to him on the deeper meanings of religion or on how the new baseball season is shaping up and find that he has just about all the facts at his fingertips in both areas of interest."

Father makes the rounds in his wheelchair of the hospital's thirteen floors every day he is there, sometimes with the help of a volunteer from the local Knights of Columbus, the Holy Name, or some other Catholic organization, but more often than not completely on his own. He always has a cheerful, encouraging greeting for his men. As Father Thomas Flanagan, the hospital's full-time Catholic chaplain, says, "There's no doubt that Father Foley is exerting a great influence for good on the men."

THERE was the young paratrooper. An athletic youngster, proud of his physical strength, he was now suddenly bedridden with a serious spinal cord disease. The condition embittered him and he refused to let anybody at the hospital help him. Once deeply religious, he now felt that God had forsaken him.

But Father Foley continued to visit him and engage him in casual conversation. "I tried to motivate him to think about doing better," Father recounts the incident. "I told him that he should look upon his disability as a challenge to his moral strength and

that he could overcome it with the help of the great medical people here and his own will and faith."

The priest and the paratrooper talked many times together over a period of several weeks. Then one day the boy pulled himself up from his bed and resolutely announced to his attending nurse. "When can I start my therapy?"

"The boy returned to his faith," Father adds proudly. "He's now out of the hospital, leading a useful life again as a lawyer with a very promising career ahead of him."

Then there was the old vet who had been admitted to the hospital suffering from cancer of the throat. It was feared that he was close to death.

"I've been away from my religious faith for several years," the man told Father Foley as the priest sat with him one afternoon.

"We will pray for you," Father replied comfortingly.

Under Father's patient and gentle guidance, the man began to re-examine his conscience and re-ignite in himself his once powerful religious dedication.

"He discovered his faith again and this revived the man's hope," Father says. "By the Grace of God and the intensive care given him at the hospital the man began to recover from his illness. He left the hospital a short while ago, spiritually and physically re-born."

On the days when he's not at the hospital Father Foley still keeps up an active schedule that includes speaking at communion breakfasts and conducting special Masses for paraplegics. He also devotes a good deal of time to speaking before religious and civic organizations to enlist wider

public support in the fight against multiple sclerosis. "A great deal of money is needed for the research programs currently underway to find the cause of the disease and for the rehabilitation of MS victims," he points out.

Though he has never sought any personal glory or special recognition for his work in helping others, a number of honors have been bestowed on him. In 1965, the Veterans Administration as part of the nationwide observance of the 20th anniversary of the V. A. Chaplaincy Service, selected Father Foley as its "Veteran of the Week," choosing him over 752 other chaplains presently serving in the 168 V. A. hospitals in the United States.

In 1966 the New Jersey Department of the Catholic War Veterans presented him with their coveted "For God" Award.

And when Father observed the 25th anniversary of his ordination, a group of his friends and associates, both from the laity and the clergy, marked the occasion by tendering him a surprise testimonial dinner. A number of his former patients also came to the dinner from many distant points to add their heartfelt congratulations to Father Foley and to express their gratitude to the man that they all agreed had contributed greatly to their recoveries.

Father Foley has accepted these personal tributes with his characteristic modesty. "I'm just one part of a great healing team at the hospital that includes our marvelous doctors and staff people, our dedicated chaplains of all faiths and our very conscientious volunteer workers. All of us work together to do the best we can and make the best of what we have." END



Dr. Edward Brubaker of Wichita, Kansas, chairman of the General Commission, is flanked at the head table by Commission officers, members of the panel on the religious ministry to service personnel in Vietnam, and special guests, Chaplain Sundo Kim of Korea, and the Rev. Mrs. Phyllis K. Ingram, first woman chaplain in the Civil Air Patrol.

Among the guests at the General Commission's dinner meeting were Chaplain, COL, and Mrs. Simon H. Scott, Jr., senior chaplain at Bolling AFB, Washington, D.C. Chaplain Scott, graduate of Johnson C. Smith University and McCormick Theological Seminary, is an 18-year veteran of the chaplaincy.



Fall Meetings General Commission on Chaplains

The 1969 fall meetings of the General Commission were held October 14-15 at the Chaplains Memorial Building, the Continental Hotel, and the Capitol Hill Hotel.

The delegates established a committee to study and report on guidelines for free and responsible expression of opinion by chaplains and other personnel in the armed forces, and a committee to study and report on new measures for more effective Protestant support of the religious programs in the armed forces.

A resolution was passed urging the Hanoi government and all parties to the Vietnam dispute to exercise humane treatment of all prisoners.



Two new representatives who attended the GCC meetings for the first time, L-R: Dr. Howard Ham, Christian Education executive, United Methodist Church, conferring with Dr. J. D. Abbott, Wesleyan Church.



New representatives to the General Commission, L-R: The Rev. Magnus Lutness, Lutheran chaplaincy executive; The Rev. Dr. Alister Sinclair, Cumberland Pres.; Bishop Ellis Finger, Nashville Area, United Methodist Church; The Rev. James Nisbet, Christian Education official, Pres. US; Chaplain, COL, Charles Wills, USAF, Ret., American Baptist chaplaincy executive.

Chaplain, Major, Sundo Kim, of the Korean Air Force is greeted by Dr. A. Ray Appelquist, Executive Secretary of the General Commission. Chaplain Kim was a special guest and gave the invocation at the Commission's dinner.





First Woman Chaplain

Public recognition on an historic occasion. The Reverend Mrs. Phyllis Keller Ingram is being congratulated (upper left) by Dr. Edward Brubaker

of the General Commission on her status as the first woman chaplain in the Civil Air Patrol. The Reverend Henry Duhan (upper right photo) pins a corsage on Mrs. Ingram.

Mrs. Ingram, a graduate of the University of Michigan and of Virginia Theological Seminary is a staff minister of the Congregational Church (UCC) of Greenfield, Mass. She is a widow, the mother of two sons, has a private pilot's license, and has been an active and popular instructor in her local unit of the Civil Air Patrol for many years.

In the lower photo, Mr. Duhan, chairman of the Chaplaincy Commission of the UCC, presents Mrs. Ingram to the Commission representatives and guests at the fall dinner meeting in Washington.

Revised List of Graduates of Federal & State Academies Now Serving as Active Duty Chaplains

U. S. Air Force Academy — Colorado Springs

Robert L. Browning, SBC, 1959

U. S. Coast Guard Academy — New London

David B. Fountain, ABC, 1950. (Navy)

U. S. Naval Academy — Annapolis

Allister C. Anderson, PE, 1945 (Army)

Alex B. Aronis, ABC, 1955

Allen W. Brown, PE, 1955 (Army)

Delbert J. Cory, RLDS, 1956

Charles L. Greenwood, UPUSA, 1950

John F. Laboon, RC, 1944

James M. Reaves, PE, 1942 (Army)

George M. Sheldon, PE, 1947

U. S. Merchant Marine Academy — Kings Point

Donald L. Kingsley, UM, 1950 (Navy)

John L. Smart, UPUSA, 1945 (Air Force)

Theodore M. Tang, UPUSA, 1944 (Air Force)

U. S. Military Academy — West Point

Joseph W. Hartman, RC, 1943 (Veterans Administration)

Theodore W. Hepner, UM, 1958

Kermit Johnson, UPUSA, 1951

Harrison B. Kinney, UPUSA, 1946

Thomas L. McMinn, UM, 1946

Dennis J. Prutow, UCC, 1963

Curry N. Vaughn, Jr., PUS, 1963

N. Y. Maritime College

Russell Roe, UM, 1957 (Army)

Virginia Military Institute — Lexington

James M. Warrington, PE, 1948 (Air Force)

W. Scott Bennett, II, PE, 1944. (Army)

Frans R. Kasteel, RC, 1951 (Army)

Enforced Separations

By Erma Pixley

**Written in collaboration with Army Chaplains
William Negato and Richard C. Sessums**

IN spite of hundreds of thousands of men in the armed forces, air crews flying to every part of the world, and businessmen leaving their home bases for calls from Stockholm in the far north to Capetown in South Africa, not much research has been made on enforced marital separations.

But we do know such separations are hard on marriage relations. Couples separated by service in the armed forces face questions like these:

1. How can couples communicate so their husband-wife relation keeps warm and satisfying?

2. What problems does each have?

3. What adjustments do they need to make when they are together again?

Letters can be excellent communication or vaguely disturbing. Here are some suggestions for wives or sweethearts:

Write with his latest letter and picture in front of you. That way your letter won't be a solo performance as many are. You'll be talking directly to him. If your letter deals only with your own problems—difficulties at the office, school clothes for the children, the TV needing repair, your mother's illness—you may ventilate your feelings and thoughts, but you won't be communicating, for that's as much a two-way process as a tennis game. In your letters you need to talk back and forth to each other.

1. Ask your husband's advice about affairs at home. Should you get your old car fixed or look for a good secondhand buy? Should you try to go home to your family for Christmas? What about trying for a new job with better pay?

2. Explain problems clearly. If

they're vague and unresolved, your husband will worry. If two-year-old Bobby breaks his leg, be sure to give details, such as: "The doctor says it's not a compound fracture. It will heal well, and there's no danger of complications."

If your husband's mother is in the hospital, be explicit. "The doctor says she has a light case of pneumonia. He expects to release her from the hospital in a couple of days. As usual, she's in good spirits."

3. Express appreciation for his letters, mentioning one or two points of special interest. You liked what he said about Captain Harris. He must be a fine man. You were glad he'd met some fellow he'd known in school.

4. Answer any questions he may have asked.

One serviceman said, "I asked for some specific information in three letters in succession and never got it. My question was completely ignored."

5. Tell of your daily activities in as interesting and/or amusing fashion as possible.

If there are children, quote them and talk about them: the cute things they do and say, their growth, their problems.

6. Remember the importance of the amount and frequency of expressions of affection: "Seems like I miss you more every day." "You're a wonderful guy."

7. Share your feelings with your husband as openly and freely as you can without indulging in self-pity. Let him know you'd like to share *his* feelings, no matter how difficult that may be.

8. Above all, express yourself clearly and unequivocally so he won't have to say, "I wonder what she means by

that!" Neither husband nor wife should try to interpret what the other says, read between the lines, or distort meanings. Take what's said at face value. If you don't understand, ask the other about it.

9. If the children can write, have them enclose notes in your letters. And in every letter a picture should go, something to remind the husband of home; children at play, birthday parties, Christmas tree, you and the children together, home activities.

10. Give him news of the neighborhood and of the kin family group: "Niece Dorothy's engaged to Sam Ralston—remember him?—the freckled-faced boy who used to work in the A & P. Both sets of parents are real pleased.

"Yesterday was your birthday. Your Mother and Dad came over for dinner and we had a birthday party for you. We all wished you'd been here. The youngsters loved blowing out your candles."

11. Write often. If that's difficult, supplement your letters with cards every three days or so. Remember always you're keeping the lines of communication open between you and the man you love.

If you want to supplement letters with something more tangible, send occasional gifts of non-perishable food—his favorite cookies, cake, date nut bread, or—?

MOST of these suggestions a man might adapt to his letters: answers to his wife's questions, appreciation for her letters with mention of special points of interest; description of his daily activities; frequent expressions of affections; sharing of feelings; clear expression of ideas so *she* won't

have to say, "I wonder what he means by that?"

In frequent letters send pictures so she'll know of your surroundings, your "buddies," anything you think would help her feel closer to you. Make frequent mention of your homecoming—how much you're looking forward to it—plans for the future.

Husbands and wives now send frequent tapes back and forth. One serviceman said when he asked a question on the tape, their little three-year-old daughter would reply, "Yes, Daddy." She really *felt* his presence.

If tapes are used, there may be frustrations unless the machines used are the same or similar. If financially possible, it's a good investment to buy two identical machines before the husband leaves, so there'll be no mechanical difficulties.

If each of you has a slide projector, slides can be sent back and forth, bringing you all closer together. If you have a movie camera and projector, movies can be even more effective.

Then the telephone. There's nothing like the living voice. "If a person can't afford commercial calls," one chaplain said, "ham radios are a good substitute."

After six months' overseas service, send for your wife to meet you at a rest area for a couple of weeks if you possibly can. Do this even if you have to borrow the money. People borrow money to buy a car. Isn't it even more important to spend money to maintain a good husband-wife relationship?

ALL this may sound easy and sometimes even glamorous, but let's look at some of the problems—

first, those of the wife:

Most of the things we've mentioned so far cost money. That may be a major problem for a wife. If her husband is in the armed services, she might be left at home with an income allotment of \$95.00 a month. That would provide the most meager kind of living—maybe a single room with a hot plate in a rundown house in a shabby neighborhood or a one-room apartment with no car—no money for shopping.

Maybe she can supplement her income by getting a job. That's a good solution. But she may have children or find herself unexpectedly pregnant with no place to turn for extra money. She might be unable to get a job, and so be stuck with that \$95.00 a month, except for extra allotments if there are children.

But whether you have adequate money or not you must build a life for yourself. Have some *physical activity*: swimming, golf, bowling, tennis, just good brisk walks if you can't afford anything else.

Get some emotional release: reading (there's always some kind of library available), music, theater, movies, group counseling.

Your difficulty may be a general feeling of insecurity and suspicion. For young wives who face enforced separation after perhaps two weeks of marriage, this difficulty is especially hard to deal with. The first year of marriage requires adjustment in many ways. How can you achieve this with thousands of miles between you? You haven't yet learned to communicate. You have no possibility of becoming really acquainted. You're experiencing recently aroused sexual desires, with wild emotional fluctuations, many of

which are false.

"It's easier for a man in a combat unit," said one army officer. "He has action on the field, his beer, new places to see, a routine to follow, with time for only occasional worries about casualties or about his wife. For the wife nothing has changed, except for added loneliness and the need to build her own life."

Wives on a limited income, who don't know what to do, can go to the chaplain or counselor in their area and ask for advice and counsel. He can usually put them in touch with other war widows for recreation and social activities: bridge, canasta, shanghai, any number of card games.

In some places there's a "Waiting Wives' Club." Army community service organizations are usually located on any army installation. Get in touch with some of these organizations. Loneliness can be a devastating problem. You need friends and the others need you as much. If you're shy, remember people love good listeners.

Then there's the possibility of service of some kind: church, Red Cross—any community activity geared to helping people.

One young woman, whose husband was a Vietnam flier, put their two children in nursery school and went back to college to get her B.A. (She'd dropped out of school to marry her flier husband.) This kept her busy and proved the right solution for her.

If you have children, they can be a problem. They enjoy games and parties as all children do. While you as a mother should have time for your personal needs, the children need some of your time too. If they're old enough, have a family council to talk things

over occasionally. Is each helping as much as he could? Is anyone expecting special favors? Could finances be any better handled?

Share news from your husband with in-laws. He may not be able to write to them as well as to you. Perhaps you can share the children with them too. You may be sure they're anxious about their son even as you are.

Notwithstanding all this activity sexual desire may prove a nerve-racking problem. If you and your partner both believe in free love, that's one thing. But if you feel you belong to one another, do all you can to block out the idea of extra-marital affairs. Seemingly harmless flirtations can sometimes develop into full-blown love affairs, hardly pleasant news for a man overseas.

THE wife of one serviceman who had spent time overseas told of her experiences in handling problems of separation:

Things that *didn't* help—only increased loneliness and frustrations—

1. Listening to mood music.
2. Seeing TV or movies that were "romantic".

3. Going to places which aroused memories of things we'd done together, etc. (Not as bad—but didn't help.)

Things that helped—

1. *Set goal* or *goals* to accomplish, or develop skills, in the period of separation. For instance,

- a. One may decide to improve cooking skills—can join cooking classes, a gourmet club, try one new recipe a week, etc.
- b. May decide to learn to improve sewing skills—classes at

YWCA, Singer Center, etc.

- c. Broaden "intellectual" horizons—attend lectures, take courses (University, YWCA, etc.—

In other words, despite separation, develop positively in *some* aspect of your personality.

2. Getting a job helped—

- a. Enabled trip to Japan to meet husband after six months.
- b. Kept busy—and time passed faster.

SEXUAL hunger is probably a man's worst problem. Each man has to work it out for himself. There are different choices to consider. Some attempted solutions result in feelings of guilt, intensifying frustrations and anxiety.

One serviceman said, "It (dealing with sexual hunger) requires relentless physical activity to the point of exhaustion. That's the only way you can go to bed and sleep."

Dr. Paul Popenoe's "Building Sex Into Your Life"* is a pamphlet intended for young men going into the armed forces or industry. It's a simple statement of sexual ethics, constructive and scientific, a valuable aid in dealing with sexual problems.

If a man needs special help, he can go to his chaplain or counselor. There he can air his feelings. Too much suppression may cause an explosion.

And after all this, homecoming can be a problem. Your wife has had to assume the responsibilities of the home, discipline the children, build a life with you thousands of miles away. She's made new friends, es-

tablished new patterns of activity. You've been living in Army barracks, perhaps involved in all the horrors of war, how can you build new patterns of life together? Even your children may not recognize you. At best, you'll need to re-establish a relationship with them. Don't be disappointed or expect too much of the kids.

Hopefully your wife will gently hand some of the reins back to you. You, in turn need to get the "feel" of family life again before you start making too many changes. Can you accept your wife's new friends and activities which may seem humdrum after the intensity of overseas life? Can you give her the "nurture" she needs after carrying responsibilities during your absence?

One wise counselor has said, "If a man who's going overseas is engaged, I recommend the couple wait until his return to be married. It's easier to endure separation when engaged than after marriage. But in the final analysis, couples have to make the decision. And they usually want to marry!"

Marriages can be strengthened through enforced separations, but they require a special kind of effort.

** Available at American Institute of Family Relations, 5287 Sunset Boulevard, Los Angeles 90027, single copy—35¢, \$3.00 per dozen, \$25.00 per hundred.*

SAYS BING: "Don't waste your time imitating someone else's style. Who wants a duplicate when he can have an original?"—Bing Crosby in *Specialty Salesman*.

Pray the first thing every day.

One of Our Letters



The Seabury Press

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CABLE ADDRESS: SEABURPRES NEWYORK

September 12, 1969

Mr. A Ray Appelquist, Editor
THE CHAPLAIN
122 Maryland Ave., N.E.
Washington, D.C. 20002

Dear Mr. Appelquist:

We were quite excited over John Hellstern's article in your September-October issue on the Thailand study-discussion class which used our book, *IS ANYBODY LISTENING TO BLACK AMERICA?* as a basis for discussion. We were especially interested in reading that many of the participants felt this should be "mandatory Air Force wide!"

In this connection, I thought your readers would like to know that we also have a filmstrip, *HOW DO YOU SEE BLACK AMERICA?*, and a record, *A CONVERSATION ABOUT BLACK AMERICA* to be used in conjunction with the book.

The filmstrip is a gallery-like collection of photographs of Black Americans. There is no script or recorded narrative; each viewer provides his own interpretation. There are over 40 frames, in black and white. A use guide is included, and the filmstrip is priced at \$6.50.

The recording consists of an informal, unstructured evening's conversation among Dr. C. Eric Lincoln (editor of the book), Mrs. Lincoln, the Rev. Lorenzo Wooden, and Mrs. Wooden; Black Americans talking frankly about living in America today. There are two twenty-minute segments, LP, stereo, priced at \$5.50.

The filmstrip and recording packaged together cost \$11.00.

You have already reviewed the book (Sept.-Oct. 1968). However, I thought you might like to have copies of the record and filmstrip for possible review or mention, so I'm sending them under separate cover today.

I do hope you'll consider calling them to the attention of other chaplains who might be engaged in similar projects.

Best to you.

Sincerely,

Alda Lee Boyd
Publicity Director

The Thirteenth Summer

By Roy A. Eaton



The Reverend Roy A. Eaton

FOR twelve consecutive summers I had gone to summer field training as chaplain with a National Guard unit. These fifteen day training periods were valuable to me and, I trust, to the troops. However, I must confess they left me somewhat frustrated. So much of the two weeks was perfunctory. There were the customary fifteen hours of supplementary branch training, occasional counseling of an unhappy EM, offering a prayer at the unit dinner, putting in an appearance at the Commander's party and the making of regular visits to the troop training areas to keep the troops aware of the service of the chaplain. There also was an effort at religious services of worship. The Wednesday evening services were seldom attended by more than a half-dozen persons. The Sunday morning service was not

much improved as most of the troops received passes and left post for the weekend.

The very nature of a two-week period for military training set in the midst of a year of civilian living, creates a degree of artificiality which cannot be avoided. Training in a sense is always simulative.

The thirteenth summer training period was different. In June, 1969, I went as an Army Reserve chaplain for two weeks at Fort Benjamin Harrison in Indiana. The setting was entirely different—there was no simulation; everything was for real.

I arrived on Post, 9 June 1969, and was graciously received by the Post Chaplain (Col) C. T. Boyd. I was quickly introduced to the post and the religious program. There were two chapels on post— one Protestant,

one Catholic—and only two chaplains. I met the three chaplain assistants, the chaplain secretary, and Staff Specialist, 2 LT Dale Marsh. LT Marsh was on active duty for two weeks to work in a supervised role with a chaplain as a part of his own preparation for the chaplaincy.

Chaplain Boyd informed me that he would be taking off 10 June on a long overdue leave and that I was to take his place as Senior Protestant Chaplain for two weeks. "You'll be busy. Just think of the post as your parish and serve it as you would your civilian parish," was Chaplain Boyd's counsel to me.

ON Wednesday morning at 0730 I entered the chaplain's office in Chapel No. 1, picked up Chaplain Boyd's daily calendar and began where he had left off. His counsel proved to be correct. I was busy and I was confronted by the whole gamut of human problems and needs in a very short while. In the next ten days I counseled privately with 38 officers and enlisted men on matters including marital problems, AWOL's turning themselves in, and deep personal anxieties. There was the early morning call from the hospital—there had been a sudden death; the wife had not yet been informed of her husband's demise. The chaplain was needed. There were the regular hospital visits.

There were calls from persons (civilians) seeking help in relation to a serviceman. Referrals had to be made. There were the invocations and benedictions at the various school graduations on Post. There were the men in search of encouragement, who had received orders for Vietnam, who

sought out the chaplain. The Vacation Bible School was in progress with over 160 pupils enrolled. There was a young man to be given religious instruction and Christian baptism. There was the noonday worship on each Wednesday at the Finance Center for the civilian employees. Sunday was a day of genuine worship. There were two services—9:00 A.M. and 11:00 A.M. Holy Communion was offered at the 9:00 service. There was a very creditable choirmaster, choir, and organist to lead the service. Attendance and participation was very high.

During the two weeks there were nine weddings in the chapel, at six of which I officiated. All received pre-marital counseling.

On 23 June I "signed out" at post headquarters and headed back to my civilian parish in Fort Wayne, Indiana. It had been two good weeks for me. Thanks to competent chaplain assistants and a thorough secretary I was able to perform at least part of the duties of Chaplain Boyd.

I was leaving with two paramount feelings: (1) I had a real satisfaction at having been engaged in a genuine and authentic ministry; and (2) I had a new and deep appreciation for the active duty chaplain who is an unsung hero in the church's ministry today.

END

MAKES A DIFFERENCE

It is easy to understand the truth of a recent report that says that the children of today behave worse than the children of a generation ago. Those weren't children—they were us. —*Sunshine Magazine.*



Bailey Succeeds McLaughlin

Left to right, the Rev. A. Purnell Bailey of Richmond, Va. is shown with Bishop H. Ellis Finger, Jr., and the Rev. Dr. John R. McLaughlin. Dr. McLaughlin retires in 1970 having been chaplaincy executive since 1956.

Bishop Finger of the Nashville Area of the United Methodist Church is also chairman of the denomination's Commission on Chaplains.

Dr. Bailey, a former District Superintendent, is Pastor of Reville Methodist Church in Richmond. He assumes his new responsibilities as chaplaincy executive on Jan. 1, 1970.

During World War II, Dr. Bailey served as an Army Chaplain on Leyte and Luzon in the Philippines. Entering Japan the first day of the Occupation, he served there for fifteen months before returning to the States. On October 4, 1945, he began the first daily devotional broadcast in the history of the Radio Network of Japan. He has continued his radio ministry and is a syndicated columnist for General Features of New York.

Shortly after entering Japan, Dr. Bailey made inspection trips to Hiroshima and Nagasaki where the atomic bombs fell. His accounts of these trips were carried in several periodicals in America and England. He took Premier Tojo to the hospital after the noted Japanese shot himself in September, 1945.

Dr. Bailey was educated in the public schools of Virginia, and has the following educational degrees: B.A. & D.D. from Randolph-Macon College; B.D. from Duke Divinity School; Th.M. from Union Theological Seminary.



Wills Succeeds Flood

The Rev. Dr. William E. Flood, recently elected president of Associated Community Rehabilitation Enterprises of Washington, D.C., is shown with his successor as American Baptist Convention chaplaincy executive, Chaplain, Col, Charles F. Wills, USAF, Ret. Chaplain Wills left active duty in August of 1967. He is a graduate of Wheaton College in Illinois and Eastern Baptist Theological Seminary of Philadelphia. He and his wife have four grown children. They will make their home in Valley Forge, Pennsylvania.

NEWS ROUNDUP



Chaplain Sundo Kim of the Korean Air Force has completed an extended course of study at Wesley Theological Seminary in Washington, D. C. and is returning home to an assignment as chaplain at the Korean Air Force Academy. He also expects to do some writing in the area of moral leadership.

Chaplain Kim is shown above receiving a plaque from Chaplain (CPT) John D. Vincer of Bethesda Naval Hospital. Chaplain Kim has taken counseling courses, participated in seminars, preached in military chapels, and taken part in other military activities in addition to his regular studies at Wesley Seminary.



FORT MEADE, MD. Chaplain (COL) William F. Pitman, who recently assumed duties as First U. S. Army Chaplain, has received a fifth award of the Army Commendation Medal. He received the medal for exceptionally meritorious achievement as member and president of the U. S. Army Chaplain Board at Fort Meade.



FORT MONROE, VA. Chaplain (COL) Edward J. Saunders, CONARC Staff Chaplain, presents to and congratulates, Chaplain (COL) John W. Handy, Jr. (left) on his award of the Legion of Merit. Chaplain Handy is retiring after more than 26 years of active service. His last assignment was Deputy Staff Chaplain at CONARC.

Handy, ordained in the United Methodist Church, entered active duty as an Army chaplain in Sept. 1943. He is a combat veteran of WW II and the Korean Conflict.

In a ceremony on 4 Sept. 1969 in the office of the Chief of Chaplains, USA, Chaplain (MG) Francis L. Sampson, Chief of Chaplains, presented the Soldier's Medal to Chaplain (COL) Corbin W. Ketchersid for heroic action. Chaplain Ketchersid displayed unlimited courage during a boating accident which resulted in the rescue of a small boy from the cabin of a capsized sailboat. Father Ketchersid is currently assigned to the Personnel and Ecclesiastical Relations Directorate, Office Chief of Chaplains, Washington, D. C.





On a recent preaching mission to the Air Force Academy, the Rev. Dr. A. Ray Appelquist, executive of the General Commission on Chaplains, was guest at the Kick-Off Banquet of the Cadet Fellowship of Christian Athletes. (L to R): C1C Gary L. Baxter, President; C2C Philip J. Bauman, Vice-President; C3C Donald L. Sexton, Secretary; and Dr. Appelquist.

Some others attending the Kick-Off Banquet of FCA (L to R): BG William T. Woodyard, Dean of Faculty; Coach Ben Martin, Varsity Football Coach and Banquet Speaker; C1C Gary L. Baxter (Quarterback, Varsity Football); Chaplain (COL) Henry C. Wolk, Jr. Command Chaplain and Command Sponsor of FCA.





MG Robert B. Smith (left), presents the Army Commendation Medal, 2nd oak leaf cluster to Chaplain (COL) Thomas D. McGrath for meritorious service serving as Post Chaplain at Fort George Meade, Md.



Klaus Kodeda of Paris, presents an original oil painting of the Air Force Academy with the AF Thunderbird Team flying by, to Ch (LTC) Harold W. Bonner, Bitburg Air Base (Germany) Installation Chaplain. The painting will hang in the reception area of the Bitburg Base Chapel.

Chaplain John Daly expressed his gratitude to his pilot, LCDR Dale Myers, on the occasion of his most recent transfer by helicopter from the USS *Robison* back to his home ship, USS *Kitty Hawk*, while the carrier task force was operating in the waters off Okinawa, 15 June, 1969. This particular transfer meant a century mark for Chaplain Daly.





MG O. M. Barsanti (L) in behalf of 5th U. S. Army, accepts the plaque presented by Chaplain (COL) Harold B. Lawson, Chaplain, Hq. 5th U. S. Army. On the plaque is a replica of the seal of the U. S. Army Chaplaincy. The plaque was presented on the occasion of the 194th Anniversary of the Army Chaplain Corps.

CAREER CLASS. 21 senior Navy chaplains graduate from a 22-week Career Course at the Navy Chaplain School, Newport, R. I. The course is designed to increase the skills of senior chaplains in identifying the needs of young adults and designing new concepts to minister to those needs.

Chaplains and leaders are shown above (L to R):

Last Row: Hunter, Jensen, Pitts, Goad, Keen, Simmons, Running

Third Row: Hubble, Tatum, Slejzer, Seegers, Doermani, Hardage

Second Row: Dillard, Trett, Riggs, Weber, Ford, Gardner, Brasley, Gaughan.

First Row: Ivers, Lyons, Kelly, Doyle, Moyer.





FORT HAMILTON, N.Y. 29 July, 1969. Chaplain (LTC) Edgar Allen Raynis, a United Methodist minister received the Legion of Merit Medal on this day. Chaplain (MG) Francis L. Sampson, Chief of Chaplains, made the presentation after giving a short speech on the Army Chaplaincy.



Chaplain (COL) John P. Thomas, Air Training Command's Asst. Command Chaplain, receives his "eagles" from two former commanders, BG Frank M. Madsen, Jr., and BG James H. Watkins. The generals were successive commanders of the 3510th Flying Training Wing at Randolph AFB, Texas, where Chaplain Thomas was Base Chaplain prior to assuming his duties in Hq. ATC.

WRAMC (Walter Reed Army Med Center), Washington, D. C. recently sponsored a 3-day workshop on counseling techniques. Attending were those in the picture. (L to R): Row 1: Mrs. Shapiro, Chaplains Wells, Riley, McMaster, Cabasino, Dr. David Shapiro, Cuniffe. Row 2: Chaplains Britcher, Dr. MacDonald, Wade, Ouztis, Heckard, Yancy, Betzold. Row 3: Chaplains Denson, Anderson, Brennan, Benner, Wright, Newbold, Dr. Harvey Ruben, Burgin.





Chaplain (MAJ) John E. Pressly stands before the altar in the Thule, Greenland, Air Base Chapel. The chaplain began his tour at Thule last August. He says: "Although my travels have taken me all over the world, my assignment here at Thule has to be one of the most unusual experiences."

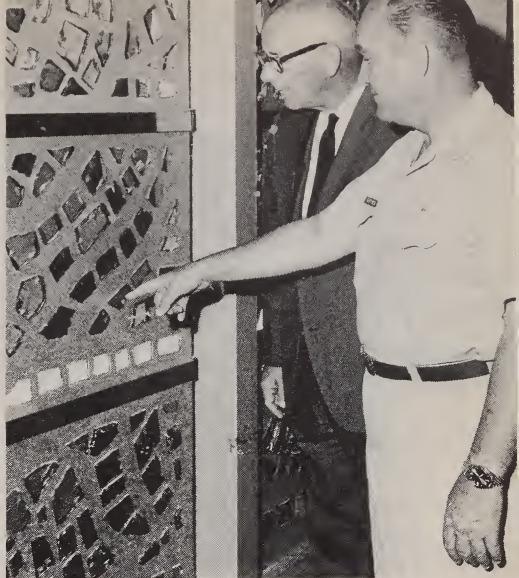


A 38-year span of military service was concluded by Chaplain (COL) Claude Bond at the USAF Chaplain Board, Air University, last Aug. Ch (BG) Martin H. Scharlemann of Concordia Seminary, St. Louis, presented Chaplain Bond with a Certificate of Retirement. He was also awarded the prestigious Meritorious Service Medal.

Dr. Geo. W. Cummins, Director, Chaplains Commission, Southern Baptist Convention (right), recently presented to the Chaplain School (Navy) a copy of the painting portraying Chaplain John Gano leading a prayer of thanksgiving on April 19, 1783 when General Geo. Washington announced the peace terms to his troops near Newburgh on the Hudson River.

Receiving on behalf of the school were CDR Thomas E. Moye, CHC USN, historian, Navy Chaplain Corps (left); and CAPT E. V. Lyons, CHC, USN, Officer in Charge, Navy Chaplain School (center).





TOP LEFT: Last August Chaplain (COL) Aloysius J. McElwee bade farewell to friends in Europe and headed back for the States. Picture shows MG B. F. Taylor and Mrs. Taylor saying goodbye—as well as others.

TOP RIGHT: Dr. Wm. R. Vivrett of the Disciples of Christ visited Malmstrom AFB on 7 and 8 Aug. 1969. Chaplain (LTC) Marvin O. Gardner shows him around.

FT. CARSON, COLO.—Chaplain (MAJ) Paschal M. Jackson and Chaplain Jerry Poteet (left), in the name of the chapel awarded GCC Certificates of Appreciation to LTC Robert C. Gaskill; LTC Harold O. Bourne; and LTC Henry B. Miller. Gaskill and Bourne were assigned to Vietnam.

Standing next to Chaplain Jackson is LTC Charles E. Stanley, Exec. Officer of Support Command.





WEST POINT, N. Y.—Oct. 1, 1969.

A library in memory of the late Theodore C. Speers, U. S. Military Academy Chaplain from 1959 to 1964, was dedicated by the Military Academy Chaplain James D. Ford (left), in a ceremony at the new Chaplain's office in Washington Hall, Sept. 27, 1969. COL W. J. Renfroe (2nd from right), acting chairman of the Cadet Chapel Board; and Cadet Thomas Hall (right), Supt. of West Point Sunday School, aided in the dedication. Mrs. Speers was also present; and about 25 of her friends.

The Speers Library will house books and magazines in the field of religion.

Former Army Chaplain David J. Cordell of the Associated Gospel Churches is now serving as chaplain at King's College, Briarcliff Manor, N.Y. His last active duty assignment was at Fort Knox, Ky.

Chaplain, COL, Raymond E. Tinsley, USAF, has been named to the Armed Services Committee of the National YMCA in the U.S. Chaplain Tinsley of the AMEZ Church is base chaplain at Offutt AFB, home of the Strategic Air Command. Chairman of the Armed Services Committee is Vice Admiral Charles Wellborn, Jr., USN, (Ret).

Chaplain (LTC) Samuel R. Graves, Jr., has retired from the Army chaplaincy after 16 years and is now on the staff of the Officers' Christian Union, East Lansing, Mich. 48823.

An Air Force Reservist is a pilot, chemical engineer, and a minister. CPT Joseph Hester, a C-124 Globemaster pilot, is assigned to the 512th Military Airlift Wing at Carswell AFB, Tex.

CARLISLE BARRACKS, PA.—

A rose garden and memorial plaque were dedicated at Carlisle Barracks Sunday afternoon, Aug. 24, honoring members of the Army War College Class of '68 who are now deceased.

After the dedication services, the family of the late COL Edward B. Vogel gathered around the memorial plaque in the rose garden to honor COL Vogel. Family (L to R): John, 13; Patsy, 14; Mrs. Joan Hanlon Vogel; Eddie, 17; and Jim, 11. Billy, 8, and Polly, 3, are not included in the photo.





The Rev. Dr. Norwood B. Tye, Christian education specialist for the United Church of Christ in the Philippines, has been appointed executive director of American Leprosy Missions. ALM is the oldest voluntary agency in this country aiding the world's leprosy victims. Before entering missionary service, Dr. Tye was a chaplain in the U. S. Army for 3 years, serving in New Guinea and the Philippines.

On board the USS *Providence*, noted naval artist Arthur Beaumont, presents a pencil sketch to CDR Milton E. Merritt, CHC, USN, the ship's chaplain. Beaumont made the sketch during Protestant divine services as the cruiser, commanded by CAPT E. E. Hollyfield, Jr., participated in Fleet Exercise, "Beagle Baron."



The 9th Annual 5th U. S. Army Supervisory Chaplain Training Conf. was conducted 15-17 Sept. 1969. Among those attending were: (L to R): Chaplain (COL) Harold B. Lawson; Chaplain (BG) Ned R. Graves; His Eminence John Cardinal Cody of Chicago; and Chaplain (COL) Edward J. Saunders.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Military Chaplaincy: A Study of Role Tension in the Royal Air Force by GORDON ZAHN, University of Toronto Press. 1969. 310 pp. \$7.95.

This book is of considerable interest to chaplains. Waldo Burchard in 1954, Milton Yinzer in 1957, and the United Presbyterian Chaplaincy study in 1965 all gave earlier attention to the same subject. In this instance the author assembled and evaluated responses from about fifty of Britain's Royal Air Force chaplains in answer to questions on a range of situations both real and hypothetical. The probing moved finally to speculation as to what each chaplain thought he might have said or done about the much-debated bombing of Dresden with its great list of civilian casualties.

The author states that "a crucial part of the military pastor's duty must consist of providing moral guidance in questions related to military operations themselves." He displays little appreciation for the issues of propriety, security, and competence in having chaplains assume a prophetic veto over military operations of which they might not approve. The extent

of the author's sampling of opinion from the chaplains, not surprisingly, was curtailed when some sensitivity developed to the line of his questioning and its probable implications.

The author is a professor of sociology and a Christian pacifist. As the analysis of the data progressed it was difficult to avoid the impression that the pacifist was overriding the sociologist.

Chaplaincies differ from one nation to another in program, structure, and relationships to church and state. Not all of the data is relevant to the American chaplaincies, but it does present another opportunity to re-think the moral ambiguities and tensions in any sincere attempt to identify personally with the people to whom one seeks to minister.

Reverence For Life by ALBERT SCHWEITZER. Harper & Row, Publishers. 1969. 153 pp. \$4.95.

A selected collection of sermons by the late famous missionary doctor, organist, philosopher, and theologian. Schweitzer's preaching style and content is interesting for its simplicity and emphasis upon the

application of Christianity to life.

Subject Guide To Bible Stories by GEORGE FREDERICK GARLAND, Greenwood Publishing Corporation. 1969. 365 pp. \$12.00.

An excellent tool for all who deal with biblical materials. Bible stories and major characters are listed and located easily. A valuable addition to a chapel library or to a chaplain's personal collection of helpful references

Jane's Fighting Ships—1898. FRED T. JANE, Editor. Arco Publishing Company, Inc. 1969. 218 pp. \$14.95.

This is a facsimile edition of the original in the long and distinguished series on fighting ships. A collector's item, a reference work and a fine gift volume.

The Theological Foundation of Law by JACQUES ELLUL. Seabury Press. 1969. 140 pp. \$1.95 paper.

The Bordeaux professor of law, a devout Catholic layman, considers the foundation of law in the light of the Scriptures.

A Theology of Christian Devotion by THOR HALL. Upper Room. 1969. 93 pp. \$1.25.

Written for the 1969 Convocation on Devotional Life sponsored by The Upper Room at Nashville. A fresh and stimulating look at the changing and the changeless in vital devotional life.

Multi-Media Worship edited by MYRON B. BLOY, JR. Seabury Press. 1969. 144 pp. \$2.95 paper.

This is described as "a case study in experimental worship." The description and models are taken from new forms and approaches to worship and sacraments at Canterbury House at Ann Arbor, Michigan.

Meet Me At The Door by ERNEST GORDON. Harper & Row, Publishers. 1969. 154 pp. \$4.95.

The dean of the chapel at Princeton describes his ministry with today's students

and interweaves some fascinating paragraphs about his own biography and spiritual pilgrimage. A book to stir the imagination and warm the heart.

The Contemporary American Poets by MARK STRAND. World. 1969. 311 pp. \$8.95, cloth; \$2.95, paper.

A generous sampling of the work of more than ninety American poets since 1940. The poets listed in alphabetical order, display an almost unlimited variety of responses to the turmoil and anguish of the last thirty years and some stay with timeless things. Brief biographical sketches of poets are included, as well as index of titles and first lines and dates of publication.

Black and Free by TOM SKINNER. Zondervan Publishing House. 1968. 154 pp. \$2.95.

Simply and powerfully the leader of Tom Skinner Crusades tells his story, challenging blacks and whites to forget racial prejudices and work together in spreading the gospel of the love of God to needy people throughout the world. Pastor's son and model student while a gangleader in Harlem, he became aware of Christ while listening to a radio program and planning a "rumble." He recounts some of the problems and joys of witnessing for Christ. This book will give inspiration and courage to many young people facing a confused world.

A Second Touch by KEITH MILLER. Word Books. 1967. 156 pp. \$3.95.

A sequel to *A Taste of New Wine*. When Jesus touched the eyes of the blind man he could see men as trees, but when Jesus touched the man's eyes the *second* time he saw men as Jesus saw them. The well-known layman discusses frankly the adventure of Christian living in family life, in small groups, and in the institutional church. He believes (p. 149) that church renewal comes through a committed Christian joined by others "hungry" for God whom God uses in true church-building.

When Your Child Is Ill by SAMUEL KARELITZ, M. D. Random House, Inc. 1969. 568 pp. \$7.95.

This most useful medical encyclopedia on children's ailments was first published in 1957. Now it has been completely revised to include the latest medical developments. Of course, the book is not a substitute for a doctor, but it does answer urgent questions parents ask before and after the doctor's visit. It actually gives authoritative answers to more than 1,000 specific questions about childhood diseases; e.g. ringworm, dysentery, earache, etc. etc.

Here's Your Answer by ROBERT J. LITTLE. Moody Press. 5th printing, 1969. 220 pp. \$3.95.

If the Bible is divinely inspired, why is it revised from time to time? Why do Christians fail? When and how did Satan come into being? What is meant by "the future judgment"? These are samples of the 200 questions answered by this book. They have to do largely with questions that arise out of what the Bible says.

Kierkegaard's Way to the Truth by GREGOR MALANTSCHUK. Augsburg Publishing House. 1963. 126 pp. \$2.50.

Many scholars around the world are occupied with the significance of Kierkegaard's thought. Dr. Malantschuk's contribution is regarded as one of the most important. The present small volume is a good introduction because it does introduce the reader to Kierkegaard's thought and it points out Kierkegaard's significance for the spiritual conflict of the present time.

Freedom and the Moral Life. The Ethics of William James by JOHN K. ROTH. Westminster Press. 1969. 157 pp. \$5.00.

Today we demand freedom; but if we are free to act, how should we act and what values should we take to be the most important? Human freedom forces these moral questions upon us. William James who lived 1842 to 1910, one of the most important figures in the development of

American thought, reveals insights by which we can achieve fresh and sound perspective about moral living today. Roth says: James' "philosophy can aid us in finding guidelines and in seeing the structure of the moral life in a world of freedom."

An Introduction to the Old Testament Prophets by HOBART E. FREEMAN. Moody Press. 1968. 384 pp. \$6.95.

A Guide to the Prophets by STEPHEN WINWARD. 1969. John Knox Press. 255 pp. \$3.00.

Amos and Isaiah by JAMES M. WARD. 1969. Abingdon Press. 287 pp. \$6.50.

Amos by JAMES LUTHER MAYS. Westminster Press. 1969. 168 pp. \$5.50.

Hosea by JAMES LUTHER MAYS. Westminster Press. 1969. 190 pp. \$6.00.

Here is a set of five new books extremely helpful on the study of the prophets. The importance and value of the prophets can hardly be over-estimated in terms of their influence on the nation of Israel and upon the world (Freeman). Both introductions—that of Freeman and that of Winward—tell of the life and times of the prophets, discuss major critical problems, and concern themselves above all with the prophets' teachings.

Ward focuses on two prophets—Amos and Isaiah, who have been called "the most creative voices of their times."

The two commentaries by Mays form a part of the most useful library of the Old Testament in modern times—**The Old Testament Library**. Mays is Professor of Biblical Interpretation at Union Theological Seminary in Richmond, Va.

Genesis Regained by F. J. SHEED. Sheed & Ward. 1969. 182 pp. \$4.95.

An examination of the first eleven chapters of Genesis in an effort to reveal what the opening chapters of Genesis are actually saying. This is followed by what the rest of the Scripture makes of the Genesis account, what theology has made of it, and how Genesis and theology stand up to the findings of science.

Like Father, Like Son, Like Hell! by ROBERT R. HANSEL. Seabury Press. 1969. 126 pp. \$3.95.

Adolescence, that period when you move from childhood to adulthood, is a crisis indeed. The ancient sage overplayed the influence of the father by saying "like father, like son." Now, today, says Bob Hansel, the models are gone and the young must fend for themselves; so "like father, like son, like hell!"

Here is a new look at the adolescent, at the adult, and the generation gap between them. This period in history is exciting and dangerous for both youth and adult and Hansen has some wise suggestions as he gives guidance to his readers.

The Image of Man in C. S. Lewis by WILLIAM LUTHER WHITE. Abingdon Press. 1969. 239 pp. \$5.95.

C. S. Lewis is the author of forty-nine major works. He was a scholar and a poet before he turned theologian and according to Chad Walsh, "he gave to modern man one of the most luminous presentations of the Christian understanding of man, himself. . . ." William White's study is the first to examine the entire Lewis corpus. Here is an excellent study in depth of Lewis and his view of man: Man as He Was Intended; Man as He Has Become; May as He May Become; Man as He Is Yet To Be.

Saint Paul: A Study in the Development of His Thought by CHARLES BUCK and GREER TAYLOR. Scribner's. 1969. 278 pp. \$7.95.

Charles Buck, whose chief interest has been Pauline chronology, and Greer Taylor, who is a student of Paul's legal theory, have collaborated to produce this book which gives us a complete picture of Paul's life and thought. They set themselves to the task of answering the question: How did Paul's thought about the Christian faith develop? In response they arranged Paul's letters into three groups: early, late, and middle. Finally, they compared their reconstruction with Acts and reconciled it with the events described there.

The Legacy of Tom Dooley by LAWRENCE ELLIOTT. World. 1969. 239 pp. \$5.50.

This is the moving story of a whole host of men and women who picked up the burden so reluctantly laid down by Tom Dooley. They determined that Dooley's relief operations in Asia must live on. So they founded TADF (Thomas A. Dooley Foundation) and have been investing their money and their lives. Author Elliott has spent months in Asia tracing the footsteps of Tom Dooley and talking to the volunteers whose stories fill this book. He tells of their successes and failures, their valor, their dedication to the credo that the strong are obliged to help the weak.

The Same Sex. Edited by RALPH WELTGE. Pilgrim Press. 1969. 164 pp. \$5.95, hardbound; \$3.45, paper.

Twelve authors in this book set forth their views about homosexuality. "THE SAME SEX presents in nontechnical, direct English, views of experts in sex research, sex ethics, sex laws on the issue of homosexuality—plus statements from leaders of the homophile movement."

Retire to Action by JULIETTA K. ARTHUR. Abingdon Press. 1969. 254 pp. \$5.95.

Persons at or past age 65 now number about 20 million in the U.S. These retired persons, whether paid or not, are finding great satisfaction in using their talents to serve others. Mrs. Arthur outlines a host of suggestions of what senior citizens can do if they wish to remain active and useful.

Nihilism by HELMUT THIELICKE. Schocken Books, Inc. 1969. 190 pp. \$6.50, cloth. \$1.95, paper.

These lectures were first heard in Germany in 1945; later postwar youth of Japan read them in translation. Now, a quarter of a century later, students in America, where "the threat of anxiety, boredom and emptiness is just as prevalent . . . as everywhere else in the world," will find in Thielicke's thought the recog-

nizable dimensions of their own dilemmas.

Here is a book that needs to be read by millions of persons who are filled with anxiety, who are faced with breakdown and the destruction of self; for in it those who absolutize "nothingness" find the error of their way and discover Jesus Christ.

If I Make My Bed in Hell by JOHN B. PORTER. Word Books. 1969. 165 pp. \$4.95.

This book grows out of Chaplain Porter's experience in Vietnam where he served as paratrooper chaplain with the 173rd Airborne Brigade. It is written in the form of a novel "so that the true story may be told without fear of responsibility being fixed as to the reporting of any event or portrayal of any character." Chaplain Grayson's men are "brutal and gentle, reckless and frightened, tough and weak" and he longs to help them find the peace of God in the midst of a dirty war. He knows that no matter what kind of a hell a man falls into, God is there, still caring and waiting to bring him out.

Men and Angels by THEODORA WARD. Viking Press, Inc. 1969. 241 pp. \$7.50.

Covering a range of 4,000 years—from early Hebrew writings and ancient carvings to the poetry of Robert Graves and the stained glass of Marc Chagall—Theodora Ward has traced the symbol of angels. There are hundreds of references to the angel as man's link with heaven, as intermediaries between himself and the unknowable. Miss Ward has captured the essence of the angel's importance, both in the history of man's self-expression and as a living symbol of man's view of himself and his relationship to the world.

Sermons for the Junior Congregation by GEORGE W. BOWMAN III. Baker Book House. 1968, 2nd printing. 115 pp. \$1.50.

34 talks for juniors based on suggested objects, e.g., for a New Year's talk two sheets of white paper—one smooth and clean; the other wrinkled and marred.

The Synoptic Gospels by D. B. J. CAMPBELL. Seabury Press. 1969. 166 pp. \$2.25.

A harmony of the Gospels—in a sense—containing 165 sections of the three Gospels. Materials sum up the conclusions of biblical scholarship in a readable form. The book follows the main pattern of the life of Jesus, and brings in the Gospels as they throw light upon it. Brief but excellent.

The Unfinished Odyssey of Robert Kennedy by DAVID HALBERSTAM. Bantam Books, Inc. 1969. 214 pp. 95 cents.

The story of the last political campaign of Robert Kennedy and the last days of his life ably told by one of America's great reporters.

RFK, the Last Knight by LAURENCE SWINBURNE. Pyramid Books. 1969. 158 pp. 60 cents.

Starting with RFK's murder in Los Angeles, Swinburne takes the reader back through RFK's tempestuous life as a student, athlete, Navy officer, crime fighter, and statesman.

The Cotton Patch Version of Luke and Acts by CLARENCE JORDAN. Association Press. 1969. \$2.25.

A Jordanese version of Luke-Acts with a Southern accent, fervent, earthy, rich in humor. This is not exactly a translation but a paraphrase—one that brings the life of Jesus down to your city today, to your home, and to you personally.

Peggy Books by DOROTHY MARTIN. Moody Press. 1957, 1958, 1959, 1962, 1963, 1964, 1965. 60 cents.

These short novels are all about Peggy—a believing teen with her believable hang-ups. Frustrations, triumphs, love, heart-aches—all play their vital role both on and off the high school campus.

Some of the titles are: *A New Life for Peggy*; *Open Doors for Peggy*; *More Answers for Peggy*; *A Mystery Solved for Peggy*; *Hopes Fulfilled for Peggy*; *Heart's Surrender for Peggy*.

Democracy, Dissent, and Disorder by ROBERT F. DRINAN, S.J. Seabury Press. 1969. 152 pp. \$4.95.

Some perceptive and provocative things are said here about America's urgent need for a consensus on public morality. The revolutionary segments in American life are not the only ones who have "ideas which are very clear to them about basic morality and fundamental justice," so the struggle will be intense. The author says that aggrieved persons in our society "simply cannot be told that law and order must be preserved even after they have unsuccessfully exhausted all available avenues of redress." To reinforce his thesis he takes the limited view that current appeals to law and order are largely for protective cover against change in an unjust society.

Jeanne Dixon: My Life and Prophecies as told to RENE NOORBERGEN. William Morrow & Co. 1969. 219 pp. \$5.95.

Further revelations by America's most popular prophetess, who foretold China's going communist (1944); John F. Kennedy's assassination (1952); murders of Martin Luther King, Jr., and Robert F. Kennedy.

She now forecasts the rest of this century and beyond. And the future is bleak. Russia's timetable will try to keep the U.S. involved in Southeast Asia (1960-1975), to consolidate their rule in the Eastern Hemisphere (1980-1990), to absorb the Western Hemisphere (1990-2000).

The child born on February 5, 1962, in the Middle East has moved to another country, she says, and states flatly *he will be the Anti-Christ*. Watch closely 1973-1974 and 1981.

You will want to read her predictions. She sees herself used by the Spirit of God to give these warnings so that the future may be changed if people throughout the world acknowledge the authority of God and seek his will for their lives.

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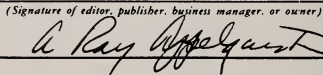
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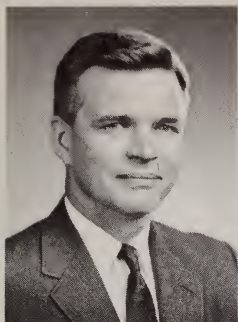
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